ur honour receiued in good part:
yng thereby incouraged, to procede
m my duetie. I haue enterpriſed (as
ſimple knowledge in that battaill
for the defence of the bodie):
So to ſet foorth that order of battaill,
that doeth appertain to the ſauegard
of the ſoule: whiche thyng came vnto
my handes by happe, and is a booke
intituled A brief and plaine con-
feſsion of the chriſtian faith. &c
And it is ſet foorthe in the Frenche
tongue: whiche when I had peruſed,
I founde ſo neceſſarie, to the health of
mannes ſoule, as I thought it good, to
put theſame into our Engliſhe tonge.
I doe preſent it vnto your honour, as
token of my duetie, whiche I haue,

doe

ur honour receiued in good part:
yng thereby incouraged, to procede
m my duetie. I haue enterpriſed (as
ſimple knowledge in that battaill
for the defence of the bodie):
So to ſet foorth that order of battaill,
that doeth appertain to the ſauegard
of the ſoule: whiche thyng came vnto
my handes by happe, and is a booke
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And it is ſet foorthe in the Frenche
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I founde ſo neceſſarie, to the health of
mannes ſoule, as I thought it good, to
put theſame into our Engliſhe tonge.
I doe preſent it vnto your honour, as
token of my duetie, whiche I haue,

doe

doe, and will, duryng my life, o[illegible]
to you. Beſechyng your Lordſhippe
receiue it, as the gift of your poore ſol-
diar, and loyall ſeruaunte: I dooe com-
pare this booke to a battaill, and in
deede finde it ſtronger, to the ouer-
throwe of the enemies of GOD, then
any other can bee. The bodie of this
battaill, is all the faithfull, congrega-
ted and aſſembled in the name of the
Lorde GOD, and of his ſoonne Ieſus
Chriſt. Theſame is garded with the
force of the weapõs, aſwell of the olde
as of the newe Teſtamẽt, and is impa-
led with the ſtrength therof. For, be-
ſides that, that is conteined in theſe
twoo aforeſaied, this treatiſe is no-
thyng: whiche giueth me occaſion, to

H. Churton

¶ To the right honourable and m[illegible]
peciall good lorde and Maist[illegible]
sir Ambrose Dudley knight, Lorde Lisle,
Erle of Warwicke, Maister of the Quee-
[illegible] Maiesties [illegible]maunce, [illegible]
[illegible]ghnes armie tow[illegible]des
Your moste humble ser[illegible]
chol[illegible] [illegible]albie [illegible]
[illegible]ealth, hono[illegible]
felic[illegible]

BIBLIOTHECA BODL[illegible]

WHereas I did this otherdaie (right honourable and my especiall good lorde) take vpon me to presente vnto you, the draught of a battaill (by terme of the broade square) whiche as I was informed, was accordyng to your accustomed goodne, et

110. K 229. a.4.

our honour receiued in good part:
eyng thereby incouraged, to procede
in my duetie. I haue enterprised (as
my simple knowledge in that battaill
for the defence of the bodie):
So to set foorth that order of battaill,
that doeth appertain to the sauegard
of the soule: Whiche thyng came vnto
my handes by happe, and is a booke
intituled **A brief and plaine con=**
fession of the christian faith. &c
And it is set foorthe in the Frenche
tongue: Whiche when I had perused,
I founde so necessarie, to the health of
mannes soule, as I thought it good, to
put thesame into our Englishe tonge.
I doe present it vnto your honour, as
token of my duetie, whiche I haue,

doe

doe, and will, duryng my life, o[w]
to you. Beſechyng your Lordſhippe
receiue it, as the gift of your poore ſol-
diar, and loyall ſeruaunte: I dooe com-
pare this booke to a battaill, and in
deede finde it ſtronger, to the ouer-
throwe of the enemies of GOD, then
any other can bee. The bodie of this
battaill, is all the faithfull, congrega-
ted and aſſembled in the name of the
Lorde GOD, and of his ſoonne Ieſus
Chriſt. Theſame is garded with the
force of the weapõs, aſwell of the olde
as of the new Teſtamẽt, and is impa-
led with the ſtrength therof. For, be-
ſides that, that is conteined in theſe
twoo aforeſaied, this treatiſe is no-
thyng: Whiche giueth me occaſion, to

earneſter in theſame. I do preſet to your good honor, as to my deare Lorde and Maiſter, to be a Bulwark to your appoincted iourney. For, by the order of this battaill, Moiſes ouer-
14 cam Pharao, and paſſed through the redde Sea with his hoſte. Likewiſe, Ioſua entred into the lande of promes
A.3 through the riuer of Iordane. Gedion
DI.7 alſo by theſame order with 300 ouer threwe the hoſte of the Madianites, whiche was innumerable, with many other, whiche haue preuailed, as
G.9.10 Iehu, Sampſon, Dauid, and others, as
DIC.15 by the ſcriptures doeth plainly appere
G.17 Their quarell was againſte the enemies of GOD, and for the vpholdyng of their faithe: whiche I knowe right

well

well, your honour is bent to maintai.
And although I doubt nothyng at al,
of the feruent and good zeale, which
your Lordshippe hath to the Gospell.
Yet I thought it good to set foorth this
little booke, as a necessarie standarde,
for a generall, to sweare his capitai-
nes and Soldiars to it: wherein thei
shall finde greate comforte, to the
aduauncement of the glory
of God, who preserue
your honor to
his plea-
sure.

Your lordshippes moste humble and obedient seruaunt Nicholas Malbie.

To the gentle reader.

RECEIUE here gẽtle reader, the healthe of thy soule, whiche is offered theeby the liuing God. Reade it, and followe it, thou shalt finde thereby saluacion: and if thy harte bee not hardened, perusse it again. For, there is nothyng herein, but what appertaineth to ỹ whole somme of the Scriptures, and therefore, thou ought to imbrace it for thy greate profite. Fare well, and praise GOD.

This .23.
of
September.
1562.

Ye that hath eares to heare,
Let hym heare. Matth. xi.

¶ Ihon Garnier, to all the little Frẽche Congregacion of Straſburg, aſſembled together for the Goſpell, in the name of Jeſus Chriſt: Grace, peace, and mercie from God the father, by Jeſus Chriſte our Lorde and onelie Sauiour and redemer, in the vertue of the holie ghoſt be giuen you euerlaſtynglie. AMEN.

When I cõſider the clere lightes, greate ingins and excellente wittes, which the lorde in our tyme hath placed, and ſetteled in his churche (deare and welbeloued brethren in Chriſt) whiche dw neuer ceaſſe night ne daie, to auaunce the glory of God and to ſet vp the kingdom of Jeſus Chriſt his ſonne, aſwell by their wordes, as by their writynges, whoſe Scholer I am not worthie to bee. I am aſhamed and aferde, to bee to raſhe in iudgemente, in committing the hand to the penne after them, and eſpecially to treate of thynges, of ſo ſmall effect, and common, whiche thei haue treated of from the beginnyng, in the Cathe-

chisme. But the whole desire of you, and of many others good brethren, whiche hauyng had in common, the readyng of this little treatise, doe instauntly require to bee partakers, hath stirred me: yea, constrained me to doe this, and also the greate desire, whiche I haue for the aduauncement of the glorie of God, and healthe of all my
1. Tim. 2 brethren. Knowyng that God will, that all the worlde should come, to the knowledge of the truthe, and by that meanes, to be saued. I know also, that for the buildyng of the tabernacle of the Lorde, made
S. Hierosme Exod. 25 by Moises, euery one brought soche as he had: some gold and siluer, other some precious stones, other some clothe, the skinnes of Goates and Weathers, other some wodde, and the common sort of stones, and
1. Cor. 3. Ephe. 4 all was put to the worke. Euen so doe I iudge, for the building of this house of the Lorde, whiche is his Churche, euery one should and oughte, to bryng soche as thei hath, some more, and some lesse, according to the Talentes, whiche the Lorde of the house hath giuen them: I wil content my self, to bryng the little stones of the com-

mon

mon sorte, for this buildyng, and I hope that the Maisters of the work, will not refuse my seruice, nor my little stones, forasmoche as thei maie bee a furtheraunce to the buildyng (as I hope thei shalbe with the helpe of God). The poore widowe woman, whiche putte into the bore, but two little peces of siluer, was not reiected, nor despised of the Lorde, but had asmoche praise, as the greate riche menne, whiche had putte and giuen moche more then she did. All this well considered, hath moued me, to set forthe this little treatise at this tyme now especially, whose phan the lord hath in his handes, to phan, examine, and make cleane again his churche, to whom also it were marueilouslie good (in myne opinion) that the faith of euery one should be knowen, and especially of those, which make profession of the Gospell, to instruct others, as the doctors and ministers of the worde doe, to the ende that the false Prophetes and hipocrites, whiche bowe doun their shoulders, and stretche out their eares, to the false Papisticall doctrine of Antechriste, were knowen, driuen awaie, and

Marke. 12
Luke. 21

cast

caste out from emong the good and faith
full. For this cause am I content, that m
faithe, in whiche I will liue and dye, b
the grace of the Lorde, should bee knowe
ouer all the worlde.

Now then, this little treatise, shoul
haue a seconde, or an other, that shoul
giue a reason of that, whiche this here co
fesseth: for it is one thyng to confesse th
faith, and an other to giue a reason of th
faithe. To confesse the faithe, is purely,
simply, and plainly to saie, and confes
from the harte and mouthe, or by writin
that whiche we beleue of God, and of h
worde. But to giue a reason of the faith
is to proue, and openly to shewe, by ter
of the holy scripture, and manifest reaso
builded thereon, what a manne beleueth
and wherefore he beleueth, and also ho
1. Pet. 3. the Apostle saincte Peter commaundeth
Which thing I did, these other daies pa
in the tymes of the Faires (as you ha
heard and vnderstoode) in declaryng th
confession by Articles: to giue some litt
taste of the Gospell, to the Straunger
whiche were come hether, to make the

to vnderstande, what our faithe and reli-
gion is, in whiche wee will liue and dye,
and that we be not heretickes, seditious,
nor blasphemers (as many do esteme vs)
but faithfull and true christians, hauyng
and receiuyng one onely Jesus Christ for
our Lorde, sauiour, mediatour and aduo-
cate. Beleuyng and trustyng in him one-
ly, and in none other: for whom also wee
will sette forthe, not onely our outwarde
gooddes, but also our bodies, euen to the
last droppe of our bloode. Knowyng, that
whosoeuer shall lose his life, for the loue
of him, shal find it: and whosoeuer would
kepe it, in renoūcing of him, he shall lease
it euerlastingly. This hath been my But
my chief state, in al that tyme, at whiche
I haue not had (ne yet haue at this present)
the leasure to directe and put in writyng,
all the proofes, argumentes and reasons,
whiche I haue vsed, aswell of the holie
scriptures, as of the auncient fathers, to
giue the reason of my faith, and to shewe
the truth of tharticles thereof herein con-
tained. But if the Lorde giue vs a good
peace, and establishe vs still in this place

Matt. 10. 16.
Marke. 8
Luke. 9. 17

(as

(as I truste he will doe through his mer
cie, although wee haue not deserued it)
promesse to giue you the seconde treatise
correspondent to this here, wherein I wi
giue the reason of my faithe, as in this
dooe confesse it: and will shewe (with th
helpe of the lorde) the truthe of al these ar
ticles (whiche bee in nomber an hundred
aswell by the woorde of the Lorde, as b
the writyng of the auncient Fathers, ac
cording to the little facultee and the grac
whiche the Lorde will giue me, and the
shall I contente my self, that I haue liue
in the worlde. In the meane tyme, dear
brethren, I praie you to receiue and tak
in worthe, this little gift and present, fr
the handes of your loyall brother, & faith
full frende, in hope to receiue a greater.
assure you, that the onely woorde of th
lord, is the faire and large garden of plea
sure, in the which solacing my self & wal
kyng, I haue gathered these faire, sweet
smellyng flowers, & haue made this fair
hatte of triumph, to put vpon the hedde o
the true faiethfull Christians (soche as y
are) and haue taken nothyng of the filthe

draffe

draffe, foule puddell and dregges of the Interim, nor of any other like Papisticall doctrine of Antichriste, and inuencions of men. For, of soche foule puddell, infeccions and filthinesse, no soche flowers dooe spryng, but rather Thornes and Brambles to fede and crounethe Asses of Antichrist. I can boldly saie, that there is nothyng in this little treatise, but that I can shewe and proue it, by the woorde of the Lorde, whiche thing I haue folowed, and not the diuers opinions of men: for I haue not sworne in any woorde of man, but in that, which is of Jesus Christ, vpon which my faithe is builded, and not vpon the opinions of men. Therfore haue I spoken here, and written franckly that, whiche I fele in my harte, without hauyng respect to any other, then to my onely Lorde and maister, Jesus Christ. This maie serue at the least, in one maner and forme of confession of faithe, to al them whiche would shewe them selues, to be of the nomber of our assembly: folowing the holy and lawfull custome, of this little churche, that al those that will participate, and communi-

cate.

cate with vs, in the holy table of the lorde ought first openly to make confessiō of their faith that is to saie, to declare & shewe before the assembly, of the faith & knowleg, whiche the lorde hath giuen them, by his woorde and Gospell, of his soonne Jesus Christ, to thende that thei should be manifestly knowen, to all the congregacion to be of the nomber of the true and faithful members of Christ, worthie to be pertakers of the giftes of grace, and benefites of the Lorde with the brethren. As also in time past, all straungers, whiche vnder the lawe would communicate, or bee partakers of the Paschall Lambe, with the people of Israel, ought first to forsake all Idolatrie, to receiue the Circumsicion, and to make professiō of all the lawe, and Religion of the Lorde, giuen by Moises, promisyng to liue and walke al the daies of their liues in it: and for that cause, wer thei admitted to Pascall, to eate and communicate with others, & none otherwise, as it is written in the booke of the lawe. Truely it is a greater matter, to bee partaker in the holie table of the Lorde (that

Exod. 12

Exod. 10

is

¶ A brief and plaine confession of the christian faith, conteining 100. articles, after the order of the Symbole or Crede of the Apostles.

I beleue in God the father almightie maker of heauen and yearth.

Article. 1.

FIrste I beleue in one onelie God, one in essence and substaunce, and three in person: that is, the father, the sonne, and the holie ghost. The father, as the originall and beginning of all thinges, aswel visible as invisible, in who also thei doe depend, aswell in their beyng as in conseruacion, and he consisteth onely in hymself, eternall without endyng, and without beginnyng. The sonne as the diuine worde, the wisedome and vnderstandyng of the father, whiche is euerlastyng, and before all worldes, begotten of his owne proper substaunce and Nature, in that in hym shineth his owne shape and

Deut. 6. Esai. 6. 45. Mala. 2. Gene. 2. Psal. 33. 120. Esai. 64. Hiere. 23. Act. 4. 17.

Psal. 2 10. Hie. 1. 3. 14. Marke 1. 17. Luke. 3.

proper Image, otherwise inuisible vnto a mortall man. The holy ghost, as the euerlastyng power and vertue, whiche is neither made, created, nor begotten, but procedeth from the father & the sonne for euer as a loue procedyng from two persones.

4.
.1.
2.1.
Psal.51.143.
Jhon.3.14.
15.16.

¶ Article 2

I beleue that these three persones, bee of one equalle essence and substaunce, nature, authoritæ, power, wille, goodnesse, wisedome, and eternitæ, and that these iij. are but one like spiritual substaunce, eternall, without beginning, and without endyng, true, iuste, good and mercifull, of a soueraine power and wisedome, hauyng and conteinyng in theim selues all goodnes, nedyng the helpe of nothyng.

Deut.4 23.
Esa.44.45.
Jhon. 1.5.10
Exod.20.
Deut.6.23.
Malach.2.
Jhon.10.17.

Psal. 24.50.
Roma.11.
Jdi.9.

¶ Article 3.

I beleue that this God, beyng so one in essence, & three in persone, ought onely to bee serued, loued, worshipped, & called vpō, in al our necessitæs, as he, which only and will prouide for vs, and none other: and therfore I saie and confesse, that I do beleue in one GOD onely, that is to saie, that I know him and receiue him, for one

Deut. 6.30.
Mat.4.
1. Tim.2.
Apoc.14.
Esa.55.
Hier.2.
Psa.50.
Mat.6.7.

onely

onely Lord, Maister & sauior. Frō whom
procedeth all goodnesse, through whom I
can doe all thyng, and without whom I
can doe nothyng. In hym onely I put my
truste and confidence, hopyng that he will
be my defence, towardes all men, and a-
gainste all menne: assistyng me alwaies
through his holy spirite, in deliueryng me
from all perilles and daungers, throughe
his mercie and goodnes, without any my
merites, and that he will giue me all thyn-
ges necessarie, aswell for the bodie as the
soule, euen as a good Father, as he hath
promised me by his holie worde.

Ihon. 15.
Phil. 4.
Psal. 91.
Gene. 17.
Leuit. 26.
Deut. 28.
Psal. 37. 55.
Esa. 49. 65.
Mat. 6 7.
1. Pet. 5.
Gen. 1.
Psal. 33. 101.
Hier. 32.
Mala. 2.

Article 4.

I beleue that this god almightie, hath
from the beginnyng, created of nothyng,
the heauen and the yearth, and all thyn-
ges abidyng in theim. That is to saie, all
thynges aswell heauenly as yearthly, vi-
sible as inuisible, reasonable as vnreaso-
ble, sensible as insensible: The whiche he
doeth maintein, leade, direct and gouerne
by his Diuine wisedome, without whose
prouidence, nothyng commeth to passe in
this worlde, nor in the other.

Job. 1. 2.
Lamen. 3.
Act. 17.
Hebr. 1.

¶ Article. 5.

...n. 1. 2. 4. 9. Ephe. 4. Coloss. 3. Sapie. 2. Eccle. 17.

I beleue that this God the Father, the sonne, and the holie Ghost, after all thynges were, created and made, created and fashioned man, to his owne Image and likenesse: that is to saie, immortall, good, iuste, true, sage, wise, mercifull, and parfect in all poinctes, beyng partaker, of the goodnes, iustice, and other perfeccions of God, hauyng a will agreable in all thynges, to the will of his Lorde, and all thorowe his grace, without any merite.

Eccle. 15.

¶ Article. 6.

Gene. 1. Psal. 19. 1. Cor. 3. Sapi. 13. Roma. 1. Gene. 2. 1. Cor. 6. 1. Thess. 4. Jhon. 17. Ephe. 2. Colloss. 1. 2. Peter. 2. Judi. 1. Apoc. 12. Math. 25.

I beleue also, that as the Lorde hath created althynges, as well heauenlie as yearthlie, for the seruice of manne, and to the intent that he, through his creatures, might come to the knowledge of the creator, that also he hath made and fashioned man, for hymself onely, to the intente that by hym, and through hym, he might bee knowen, loued, feared, serued, and worshipped (for that is the soueraine comforte of man) and that in him shineth the image of the Diuine powers, and perfeccions of all good woorkes, whiche God hath prepared,

pared, to the intente that we might walke in theim, to his honour and praise, and to the cõfusion of the aduersarie, and by this meanes, the fall of the Angelles was restored, and man should possesse, the euerlastyng kyngdom, made and prepared for hym, before the constitucion of the world.

¶ Article. 7.

I beleue that this man was constituted by the Lorde God, as maister and ruler ouer all creatures, whiche thing he lost by his synne, aswell for hymself, as for all his posteritee, whiche gouernemente and lordshippe, I beleue doeth now appertain onely vnto Jesus Christe, verie God and manne, and vnto those, to whom he will communicate it, that is vnto the faithfull, and not to the wicked and reprobate.

Gene. 1.
Psalm. 8.
Eccle. 17.
Gene. 3.
Roma. 5.
Daniel 7.
Math 11, 28.
Jhon. 8. 13.
Phil. 1.

¶ Article. 8.

I beleue that the first manne, through the craft and deceipt of satan, fell frõ that excellencie, in whiche the lorde had créated hym, in that he did agree by his owne free will (whiche at that time he had) vnto the craftie enticementes of the Serpente, wherby he lost those benefites, whiche the Lorde had giuen vnto hym. So of a wise-

Psal. 49.
Gene. 3.
Eccle. 15.

...5.13.52. man, he became a foole: of a iuste man, an
...cles.7. vniuste, of a true man, a lier, of a perfecte
Osee.13. man in all thynges, he became vnperfect:
Rom.3.5.7. hauyng after that, a will altogether wic-
Philip.2. ked, whiche neither could nor would agre
1.Cor.2. vnto the will of God, but wholy vnto the
Jhon.8.15. will of the Deuill, the worlde, the fleshe
Rom.7. and synne, whiche of hymself can doe no-
thyng but wickednes, bicause he is alto-
gether fleshly, bonde and captiue, sold vn-
der sinne. Beholde the free will (or that I
maie better saie) the bonde will of man, in
the state of this present life.

¶ Article. 9.

Gene.8. I beleue that this disorder and corrup-
Psal.14.140 cion of Nature, was not onely in Adam
Esa.56. through his synne, but also in all menne
Jhon.8. generally, whiche come of hym) Christe
Rom.3.5. onelie excepted) in soche sorte that of na-
1.Cor.15. ture all are corrupt, vniust, liers, vnskil-
full, vnthankfull, and vnperfecte in all,
Hier.10. and through all thynges, whiche can not
Jhon.15. by nature doe, thinke, saie, nor haue will
Rom.7. to doe any thyng, agreable vnto God, till
1.Cor.3. thei be regenerated and renued, through
Jhon.3. the spirite of the Lorde.
Tit.3.

Arti-

Article. 10.

I beleue that this corruption of Nature (otherwise called originall synne) is the hedde spring and roote of al other sinnes, by the whiche is happened vnto vs, all those miseries, pouertæs, and aduersitæs, whiche wee indure in this presente life, aswell in the bodie as in the Soule, and at the latter ende, death double, that is to wete, bothe of bodie and soule: these ar the fruictes and rewardes of sinne, but although it be due and common vnto all men generally, yet the Lorde of his mercie, hath reserued vnto hymself, a certaine nomber (vnto hym onely knowen) which he hath drawen backe, from this corruptible Masse, sanctified and made thē pure, in the blod of his sonne Jesus Christ. And by this meanes, he made theim the chosen vesselles in honour, ✝ to doe all good workes. And therefore,

Psal. 51. Ephe. 2. Rom. 7. Gene. 2. Job 4. 5. Jhon. 5. Rom. 5. Rom. 6. 3. Reg. 19. Rom. 11. Jhon 10. Rom. 8. 1. Tim. 2. Rom. 9. 1. Tim. 2.

Article. 11.

I beleue that the father, in Jesus Christ his sonne, by the holie Ghoste, hath elected and chosen his awne, accordyng to his holie will, before the foundacion and consti-

Mat. 25. Ephe. 1. 2 Tim. 1. Tit. 13.

8.
4.
d.49.
Psal.113.
Mat.7.
Job.1.2.21.
Psal.34.73.
Mat.8.10.

tucion of the woꝛlde: whom he hath pꝛede-
stinated, vnto euerlasting life, to the intent
that thei should be his childꝛen of adopciō,
hauyng greater charge and care ouer thē,
without comparison, then the beste father
could haue, ouer the beste childe of this
woꝛlde, not suffring that any thing should
happen from aboue in heauen, oꝛ here bee
lowe in the yearth, that should not bee foꝛ
their wealth and greate pꝛofite.

Article. 12.

Hier.31.
Ephe.1.2.3.
1.Pet.1.
Gene.1.22.
Gala.3.
Deut.18.
Esa.40.
Gene.17.22.
2.Reg.7.
Psal.132.

I beleue that the Father thꝛoughe his
sonne, with the holie Ghoste, from the be-
ginnyng hath had alwaies a respect, to the
restitucion of man, vnto whō he did shewe
hymselfe, euen after the fall, makyng hym
pꝛomesse of the blessed sæde, by the whiche
the hedde of the serpent should be bꝛoken,
and the faithfull should receiue blessyng,
thꝛough this pꝛomesse (sins whiche time it
hath been oft confirmed and ratified, vnto
the holie fathers) the man (otherwise bee-
yng in dispaire by his synne) releued, hel-
ped and comfoꝛted, hath liued in hope, euē
vnto therhibicion & accōplishment therof.

Luke.1.
Gala.4.

Article. 13.

I beleue also that after this pꝛomesse, the lorde hath pꝛescribed and giuen a law of commaundement vnto man, pꝛomising life vnto the obseruer, and death vnto the transgressour thereof, giuyng it, not to the intent that man should seke iustificacion, Saluacion, oꝛ life in it, but rather foꝛ the pollicie, peace and tranquillitee of his people, foꝛ to defende the good, to chasten and punishe the wicked, and to kepe euery mā in his vocacion: but chiefly to the intente that thꝛough it, manne should the better knowe hymself, his disease, his pouertee, and imperfeccion: & by this means should haue occasion to humble hym self befoꝛe the lawe giuer, and to seke remedy, saluacion and life in an other place. That is to saie, in the blessed sæde pꝛomised, whiche is Jesus Chꝛiste. Foꝛ this cause, it is called a schoole maister, to come vnto Chꝛist: whiche Lawe also serueth foꝛ a Mirroure and glasse to knowe our vices, and spirituall filthinesse, and to increase thesame knowlege: in like maner that it should be an accuser, to accuse vs befoꝛe the Loꝛde: and also a seuére and cruell Judge, to de-

Exod. Leuit. 1. Ezech. 20. Rom. 10. Gala. 3. Baruc. 4.

Exodi. 20. 21. 22. and. 32. Ezech. 20. 1. Timoth. 1.

Rom. 3. 5. 7. 1. Coꝛ. 15. Gala. 3.

Gene. 3. 17. Deut. 18. Actes. 3. Gala. 4.

Roma. 3. 5. 7. Galat. 3. Jhon. 5. Leuit. 26. Deut. 27. 28. Galat. 3. 2. Coꝛ. 3. Gene. 4. Mat. 27.

c.22.
jon.18.
Gala.3.

clare vnto vs the wrathe and iudgement of God towardes vs, the condempnacion and death euerlasting: to the ende by that meanes to make vs a ferde, and to cause a desperacion in our selues, till soche tyme as we should be comforted by the Gospel, whiche is the faithe in Jesus Christe, by whiche we be exempt and deliuered from al these curses. These be the offices of the Lawe, whiche are conuerted to our comfort, through faith in the Gospell, which also hath offices, bothe mæte and altogether contrary. Laste of all, I confesse that the lawe of the Lorde is good, iuste, holy, and perfecte: and that it of it self bringeth nothyng to perfection, holdyng nothyng of it self, but of vs, whiche are altogether vnperfect, and that we can in no wise fulfill it, no not in one poinct: and therefore.

Psal.19.
Rom.7.
1.Tim.1.
Hebr.7.
Rom.7.8.
Act.15.

¶ Article.14.

I beleue and confesse Jesus Christ, to be the fulnes, the ende, and the consummacion of the lawe, and the rightousnes of all beleuers, by whom, and throughe whom all the promisses of the father, are onely accomplished, euen so Amen: who also

Rom.10.
Gala.3.
1.Cor.1.
Mat.5.
Rom.8
Psal.18.32.
110.143.

also onely hath perfectly fulfilled the law Exod.
which thyng, none other emong menne Daniel.9
could doe, bicause the lawe commandeth Act.15.
thynges impossible, to a corruptible mã,
the whiche notwithstandyng he shall ac- Rom.8.11.
complishe, not in worckyng of them, but Gala.3.
in beleuyng: euen as the lawe is fulfilled
through faithe, and not by wordes, and Rom.10.
by this meanes he shall finde the righte- Philip.3.
ousnesse of faithe, to bee auailable before Heb.7.
the Lorde, and not the woorkes, which
bryngeth nothyng to perfection.

Here you see, touchyng the first poinct of my faithe, what I beleue of the father, and of thynges by hym doen: and consequently, of the holie trinitie together, with the fall of manne.

Now, let vs come to the second poinct, which is of the soonne of GOD, and of thynges by hym doen: and likewise of the restitucion and redresse of manne.

I beleue in Iesus Christ, the onely sonne of God our Lorde. Which was conceiued by the holy Ghoste, borne of the virgine Marie. Suffered vnder Põce Pilate, was crucified, ded, and buried. He descended into helle.

the

the third daie he rose again from the dedde: He ascended into heauen, and sitteth on the right hand of God the father almightie. From thens shal he cum to iudge the quicke and the ded.

¶ Article. 15.

Esay. 7. 9.
Mat. 1.
Joh. 1. 3.
Psal. 2. 110.
Rom. 10.
Hebre. 1. 2. 3.
1. Joh. 4. 5.
Hebr. 2. 4.

I beleue that Jesus Christe is verie GOD, and verie man, hauyng twoo natures anirt in one persone. A diuine nature, in whiche he is the verie naturalle sonne of God, equalle to the father in all thynges, and through all thynges, and mannes nature, in whiche he is very mã in all thynges, and through all thynges, like vnto vs, synne excepted.

¶ Article. 16.

Rom. 8.
Gala. 4.
Phil. 2.
Esa. 7.
Mat. 1.
Luke. 1.
Gala. 4.
Gene. 3. 22.
2. Reg. 7.
Psal. 132.

I beleue that Jesus Christ the sonne of GOD, in the full prefired and appointed time of the euerlastyng Father, was sente into the worlde by the Father, and was made verie man, conceiued in a virgines wombe called Marie, of her proper substaunce, and purified blood, in that he was founde verie man, descended of the seede of Adam, Noe, Abraham, Isaac, Jacob, Dauid, and other fathers, vnto whom

whom the promesse was made.

Article.17.

I beleue also, that it was all doen by the operacion of the holie ghoste, without mānes worke, to thintent that he might bee holie, and without spotte, pure and cleane, and by that meanes, our conception mighte bee purified and sanctified, which of it self is all together spotted and soiled with synne. Mat.1. Luke.1. Jho.14. Psal.51.

Article.18.

I beleue that this Jesus Christe, was borne of the virgine Marie, without any sinne, and without any breach of her virginitee, that by his pure and holie Natiuitee, he might purifie and sanctifie ours, the whiche of it self is altogether spotted and soiled with synne. In this Natiuitee of Christ, I se and consider, the first estate and condicion of manne, and of his fall, whiche was the cause, that Christe came into the worlde: and likewise the grace and beneuolence of God the father, who hath presented & giuen vnto vs, his onely soonne to serue vs, and the loue of the sonne, whiche did abase and humble him self, Mat.2. Luke.2. Esa.7.9. Ezech.44. Jho.2. Ephe.2. Gene.2.3. Mat.9. 1.Tim.2. Esa.9. Jhon.3. Rom.8. Phil.2. 2 Cor.8. Gala.4. Rom.8.

selfe, to exalte vs, he became poore, to inriche vs, and subiect, to make vs free, and became the soonne of a man, to make vs the children of GOD, and inheritours of the euerlastyng life. By whose comming the nature of man was restored and exalted, and the losste man being sicke and diseased, is releued and made whole, and hath recouered, all that he losste throughe synne, and more to: for by this meanes, all the treasures, graces, and blessynges of the Lorde are giuen, and communicated vnto hym, and that onelie of his mercie, without any merites.

Iho.1.
Ephe.5.
Iere.18.
Luke.15.
Rom.5.
Rom.8.

Coll.2.
Ephes.2.
Tite.

¶ Article.10.

I beleue also, and knowe by the holie scriptures, an other spirituall concepcion and natiuitee of Jesus Christ, the whiche I confesse, to bee of no lesse dignitee then the first. That is, that euery faithfull mã ought to conceiue in his harte and minde Jesus Christe, throughe liuelie and true faithe, and to professe hym with open cõfession of mouthe, at euery tyme, and as often as it shalbe nedefull. I suppose that this concepcion and natiuitee, is so necessarie

Esa.26.
Mat.12.
Marc.3.
Luke.8.
Iho.2.
1 Cor.4.
Gala.4.
Rom.10.
Mat.10.

sarie vnto saluacion, that if the Virgine Marie, had not more happly borne Jesus Christ, in her harte and spirit, then in her wombe, the fleshlie motherhode had profited her but little. By this means we be called, mothers, brethren, and sisters of Jesus Christe. S. Augustin Psal.22. Mat.12. Jhon.20.

Article 10.

I beleue that this Jesus Christ, is the verie true Christ, that is to saie, the Messias, anointed by the holie Ghost, in that he was a true kyng, Prophete and highe Priest, of as many as doe beleue, whiche was promised in the lawe, of inhom also al the Prophetes haue spoken. This annointyng of Christ, was not corporall, of materialle or visible Oile, as that was of Kinges, Priestes, and Prophetes in time paste: But spirituallc, of inuisible Oile, whiche is the grace and giftes of the holy Ghost, wherewith he was filled aboue al others: in soche sorte, that this anointing is come doune, euen vnto vs, which haue felte, and haue in erperience the sauoure thereof, whereof also we beare the name of Christians, that is to saie, anointed. Psal.110. Esa.61. Mat.1.16. Luke.2. Jhon.1.4.6. Hebr.7.9. Deut.18. Exod.3. 1.Reg.10.16. 3.Reg.1.19. Leuit.8. Psal.45. Esa.61. Luke.4. Psal.133. Jhon.1. Ephe.4. Act.11.

Arti-

Article. 21.

Heb. 7. 9. 10. Leuit. 1. 2. 4. 7. 8. Psal. 4. Heb. 10. 1. Jhon. 2. Daniel. 7. Jhon. 19. Luke. 11. Rom. 8.

I beleue that this offeryng of Jesus Christ, was not onelie Leuiticall or carnall, as to offer and sacrifice, Oxen, Kine or soche like, as Aaron and all his successours did, but spirituallie (realle and true notwithstandyng) to offer and sacrifice hymself, that is to saie, his bodie and his bloode, for the remission of the synnes of all the worlde, in like maner his kyngdō is not of this carnall worlde, but spirituall, whiche consisteth in the conductyng, and gouernement of his people, through his holie spirite, whiche he gouerneth by his holy worde, to the perpetuall destruccion of all his enemies, whiche is synne, Death, Hell, Satan, and all vnfaithfull, wicked, & reprobate rebelles to the worde of his Gospell.

1. Cor. 4. 2. Cor. 10.

Article. 22.

Mat. 1. 6. 7. 24. 27. Luke. 21. 23. Jhon. 17. 19. Rom. 8. Hebr. 9. Act. 7.

I beleue that Jesus Christ, did verely execute these three offices, that is to saie, of a Prophete, a Kyng, and a Priestе, not onelie in this worlde, beyng a mortalle man, as wee bee: but also he doeth execute theim daiely in heauen, before the face of

God

God the father, where he sitteth as a continuall mediatour for vs. And frō thence he teacheth, aideth, mainteineth, and defendeth his people, by his holie spirit, and for this cause, he is called a Prophete, a Kyng, and an high Priest, after the order of Melchisedech, whiche is for euer, and not after the order of Aaron, which toke an ende with the lawe. Gene. 13. Psal. 110. Hebr. 7.

Article 23.

I beleue that this Jesus Christe, after he had preached the Gospell thræ yeres, or there aboutes, in the countræ of Juda, and Galilæ, declaryng hymself to bæ the naturalle sonne of GOD, aswell by his workes and miracles, as by the wordes and preachynges of the Prophetes, was iniustly and fasly accused by the Priestes, whiche when thei had taken hym, and in their counsail, wickedlie condemned hym to death, bounde and tied, thei ledde hym before Pilate, at that tyme Proudste in Hierusalem, who at the instaunce of the saied Priestes, moste vniustlie, wickedlie and without cause, condempned hym to dye, so horriblie & slaunderouslie, as could Math. 4. 9. Luke. 4. Ephe. 2. Jhon. 5. 6. 7. 8. 9. 10. 11. 12. Mat. 26. Marke. 14. Luke. 22. Jhon. 18 Act. 2. 4

Article. 21.

Heb. 7. 9. 10. Leuit. 1. 2. 4. 7. 8. Psal. 4. Heb. 10. 1. Jhon. 2. Daniel. 7. Jhon. 19. Luke. 1. Rom. 8.

I beleue that this offeryng of Jesus Christ, was not onelie Leuiticall or carnall, as to offer and sacrifice, Oxen, Kine or soche like, as Aaron and all his successours did, but spirituallie (realle and true notwithstandyng) to offer and sacrifice hymself, that is to saie, his bodie and his bloode, for the remission of the synnes of all the worlde, in like maner his kyngdō is not of this carnall worlde, but spirituall, whiche consisteth in the conductyng, and gouernement of his people, through his holie spirite, whiche he gouerneth by his holy worde, to the perpetuall destruccion of all his enemies, whiche is synne, Death, Hell, Satan, and all vnfaithfull, wicked, & reprobate rebelles to the worde of his Gospell.

1. Cor. 4. 2. Cor. 10.

Article. 22.

Mat. 3. 6. 7. 24. 27. Luke. 21. 23. Jhon. 17. 19. Rom. 8. Hebr. 9. Act. 7.

I beleue that Jesus Christ, did verely execute these three offices, that is to saie, of a Prophete, a Kyng, and a Priest, not onelie in this worlde, beyng a mortalle man, as wee bee: but also he doeth execute theim dately in heauen, before the face of

God

God the father, where he sitteth as a continuall mediatour for vs. And frō thence he teacheth, aideth, mainteineth, and defendeth his people, by his holie spirit, and for this cause, he is called a Prophete, a Kyng, and an high Priest, after the order of Melchisedech, whiche is for euer, and not after the order of Aaron, which toke an ende with the lawe.

Gene. 13.
Psal. 110.
Hebr. 7.

Article 23.

I beleue that this Jesus Christe, after he had preached the Gospell thræ yeres, or there aboutes, in the countræ of Juda, and Galilæ, declaryng hymself to bæ the naturalle sonne of GOD, aswell by his workes and miracles, as by the wordes and preachynges of the Prophetes, was iniustly and fasly accused by the Priestes, whiche when thei had taken hym, and in their counsail, wickedlie condemned hym to death, bounde and tied, thei ledde hym before Pilate, at that tyme Prouoste in Hierusalem, who at the instaunce of the saied Priestes, moste vniustlie, wickedlie and without cause, condempned hym to dye, so horriblie & slaunderouslie, as could

Math. 4. 9.
Luke. 4.
Ephe. 2.
Jhon. 5. 6. 7.
8. 9. 10. 11. 12.
Mat. 26.
Marke. 14.
Luke. 22.
Jhon 18
Act. 2. 4

Mat.27.
Marke.15.
Luke.23.
Jhon.19.
Esai.53.
Sapien.2.
Gala.3
Phil.2.

be deuised or thought. That is, to bee put vpon the Crosse, crucified betwene twoo Theeues, as though he had been Prince and Capitaine of them, whiche thyng he francklie indured, and innocentlie suffered without desert: for otherwise he could not haue satisfied for vs, and his passion should haue profited vs nothyng.

Article 24.

Luke.23.
Jhon.19.
Psal.16.18
Act.2.

I beleue also, that being vpon the said crosse, dieng and giuing vp the ghost vnto God his father, he descended into hell, that is to saie, that he did verelie indure, the great distresse & paines of death, with the paines & flames of hel: that is to saie, the greate furie, wrath, & seuere Judgement of God vpon hym, as if he had been a man halfe dampned, in soche sort, that he was constrained to crie with a loude voice: My God, my God, why haste thou forsaken me. This is my beleue, as touchyng Christes descendyng into helle.

Esai.53.
2. Cor.5.
Gala.3.
2.Peter.2.
Psal.22.
Mat.2.
Marke.15.

Moreouer, I know that this article, was not from the beginnyng in the Simbole or Crede, and that diuers haue interpreted, and expounded it otherwise, whiche thinke

thinke that Christ did verely and in dede, descẽded into hell, emongest the damned, alledgyng the text of sainct Peter, which I owe confesse to bee hidden, and vnknowen vnto me at this present. The Lorde of his mercie open vs the gate, and giue vs the vnderstandyng of soche holie Misteries. 1. Pet. 3. 4.

Article 25.

I beleue that all this was dooen, not for his sake, whiche neuer synned, and in whose mouth there was neuer guile nor deceipt founde. But for our sakes, poore and miserable synners, whose place he hilde vpon the Crosse as a pledge, where also he representedthe persone of all sinners that euer was, is, or euer shalbe vntill the ende of the worlde. And bicause that thei through their sinnes haue deserued, to proue and fele thextreme paines of death, and to bee forsaken of God, and of all creatures: to fele the furie, wrath, and seuere iudgement vpon them. Christ whiche was their pledge, satisfyng for them vpon the crosse, hath felt and indured all that, to the intent onelie to make Esa. 53. Ihon. 8. 14. 1. Pet. 2. 1. Ihon. 1 Rom. 5. 6 2 Cor. 5. Gala. 3. Colloss. 1. 1. Ihon. 2. Gene. 2. Leuit. 25. Deut. 28. Ezech. 18 33 Roma. 5. 6. Ephe. 2. Coloss. 2.

1. Thess. 5. vs free, & to deliuer vs from all those pai-
Hebre. 9. 10. nes, from the furie, wrathe, and iudge-
2. Pet. 2. 3 ment of God, frō dampnacion, and euer-
lasting death. To this ende I forsake, and
esteme as fables, deuised of old men, and
little childrē, Purgatorie, and other like
follies, fantasies, abuses, that men haue
inuented and founde, without the worde
Act. 12. of the Lorde. For I dooe not beleue, nor
Mat. 25. receiue, but two places in thother world,
Luke. 16. that is to saie, Paradis for the faithefull
Mat. 1. and electe, emong the Angelles, and hell
for the vnfaithfull and reprobate, emong
the Deuilles.

Article 26.

Math 14. I beleue and consider, this death and
Act. 7. 12. passion (as also all other misteries) of Je-
1. Pet. 2. sus Christe, not onelie touchyng the sto-
rie, as a paterne and example to folowe,
as that of the holie personages, which be
Esay. 53. dedde for the quarell of the Lorde: but al-
Jhon. 3. so principally touching the cause, the fru-
Rom. 5. 6. 8 tes and the vse thereof, thereby to knowe
2. Cor. 5. the weighte of myne offences, the grace
Gala. 3. and mercie of the father, and the charitee
Coloss. 2. of the soonne, by the whiche we be recon-
Heb. 2. ciled
1. Jho. 2.

ciled with God, deliuered from the tyran nie of the Deuill, brought again and re-stored in libertæ of the spirit. This is the glasse without spot, to giue vs knowlege of our filthines, to washe it in the cleane fountaine, and to washe our selues, and make vs cleane, and the infinite treasour to satisfie all our creditour, of whom, and by whom onely the full satisfaccion, hath been made to the diuine iustice, for al the sinnes of all those, whiche haue been, be, and shalbe vntill the ende, and consum-maçion of this worlde. And therefore, I beleue and confesse, the condempnacion of Jesus Christ, to bæ my absolucion, his crucifiyng to be my deliueraunce: his de-scendyng into helle, to bæ my ascendyng into heauen: his death to bæ my life: his blood to be my washing and purgatorie, by whom onelie I am washed, purified, and made cleane from all my synnes, in soche sorte, that I doe not receiue, nor be-leue any other purgatorie, neither in this worlde, nor in thother worlde, by whiche I can be purged, but by this onely blood of Jesus Christ, whereby all men be pur-

1. Pet. 2.
Hebre. 9. 10.
Apoc. 1.
Roma. 8.
2. Cor. 5.
Gala. 4.
1. Tim. 2.
1. Jhon. 2.
Gala. 3.
Ephe. 2.
Coloss. 2.
Jhon. 14.
Rom. 3. 5.
Ephe. 1.
Heb. 1.
Apoc. 1.
Heb 9.

ged, and made cleane for euer and euer.

Article. 27.

Apoca. 20. Rom. 6. Collos. 3. 2. Timoth. 1. Hebr. 2. 11. Esa. 53. Jhon. 19. Roma. 5. Heb. 9. 10. Hebr. 10.

I beleue that Jesus Christe, through the sacrifice of his owne bodie, whiche he offered vp vpon the crosse, hath destroied and put awaie synne, death, and the Deuill, with all his kyngdome: and wholie ended the workes of our redempcion, ending and abholishyng all other sacrifices and ceremonies in soche sorte, that from hencefoorthe we must looke nor waite, for any other sacrifice propiciatorie, but hym onelie, neither for those whiche liue, nor for those whiche are dedde. For, if we doe willyngly synne, after that wee haue receiued, the knowledge of the truthe, then there remaineth none other sacrifice, for the remission of synnes, but this onelie, by whiche onelie Christ hath consecrated for euer, all those whiche bee sanctified: and therefore,

Article. 28.

Mat. 26. Marke. 14. Luke. 22. 1. Cor. 12. Job. 6.

I beleue that the holie Supper of the Lorde, is not a sacrifice: but a memoriall and remembraunce, of the holie sacrifice of Jesus Christe. Therefore, it ought not

to

to bee worshipped as God, nor Christe in it, but onelie as in it self, of all corrupti- Coloss. 3.
ble elementes. Likewise I beleue & con-
fesse, that the Papisticall Masse, is an in- Masse.
uension and ordinaunce of man, a sacri-
fice of Antichrist, and a renouncing of the Hebr. 10.
Sacrifice of Jesus Christ, that is to saie,
of his death & passion. And I beleue that
it is a stincking sincke, that hideth and co
uereth in it, the merites of the bloode of Matth. 23.
Christe. Therefore, it ought to bee abho-
lished, and the holie Supper of the lorde,
to be set vp and placed in his due order.

¶ Article. 29.

I beleue also, that as Jonas the Pro- Jonas. 1 2.
phete, was within the bellie of the whale Mat. 12.
(whiche is a place of corrupcion) three da-
yes and three nightes, & was not corrup-
ted, which he came out of the third daie,
without any hurte, in whole and perfect
life: euen so Jesus Christ after his death, Mat. 27.
was put in a newe sepulchre (whiche is a Marke. 15.
place of corrupcion) within the whichehe Luke. 23.
was three daies, and three nightes, & was Jho. 19.
not touched with any infeccion, filthines Psal. 16. 30.
or corrupciõ, but alwaies did abide in his Actes. 2.

perfectnesse, to shewe the vertue of his blood, to accomplishe the scriptures of the holie Prophetes, and to verifie the truth, aswell of his bodie, as of his death, with whō I beleue that the law is buried, abrogated & banished to the faithful: not as touchyng the bande, that thei should not bee any more bound, to liue & walke, accordyng to it: But onely as touchyng the condempnacion, that is to saie, that the transgression of it doeth not condempne them, to the iudgemente of God, by reasonne of the faithe, whiche they haue in Christ. And for this cause, within this sepulchre, I comprehend three thinges buried, that is to saie, Christ, the Lawe, and all the faithfull, whiche ought to bee crucified, and buried with Christe, by mortifyng of the fleshe.

Esa. 12.
2. Cor. 3.
Gala. 4.
Ephe. 2.
1. Tim. 2.
Jhon. 3. 8.
Rom. 8.
1. Jhon. 5.
Rom. 6.
Galat. 5. 6.
Col. 2. 2.

Article. 30.

I beleue that as Jesus Christe, was deliuered to the death for our sinnes, euē so he rose again the third daie, for our iustificacion, in immortall life: wherein he shewed hym self openlie, verie God and man, bringing with hym triumphe ouer all

Roma. 4. 6
1. Cor. 15.
Mat. 28.
Jhon. 20
Rom. 1.
Jhon. 2.
Osee. 13.

all his enemies, confoundyng and treadyng vnderfoote all his aduersaries, that is to saie, the worlde, synne, death, helle, and Sathan: not so moche for hymself, as for vs, whiche doe beleue in hym, knowing the victory to be ours, and that in him and by hym, we dooe vanquishe the verie same aduersaries, bringyng with vs victorie ouer them, to the honor of the lorde, and to our greate profite. Jho. Luke. Heb. 2. 1. Cor. 2. 1. Jhon. 3. 1. Cor. 15.

Article. 31.

I beleue and consider the resurrecciō of Jesus Christe, not onelie as touchyng the storie, as that of Lazarus, or other like whiche by miracles haue been raised again, by the vertue of the Lorde: but also as therample, and cause efficiēt of mine, as the earnest and pledge, of the generall resurreccion of all that beleue. For as Christ rose againe the third daie after his death, by his diuine prouidēce in immortall life: semblablie by the vertue therof, I trust to rise again one daie, in body and soule, in euerlastyng life, after my being here in this worlde, risen again in spirit by liuely and true faithe, in newnesse of Jhon. 11 Matth. 27. Luke. 7. Osee. 6. 1. Cor. 15 Philip. 3. 1. Pet. 1. 3. 1. Thess. 4.

Rom.6.
Coloss.3.
Gala.5.6.

life. Mortifiyng and crucifiyng the flesshe, with thaffeccions and concupiscences of worlde, whiche ought to bee dedde, and crucified to vs, and we to it. For, wee bee

Rom.6

buried with Christ in his death by Baptisme: to the ende, that euen as he is risen again from the ded, by the glory of the father, without any more dying, we should also walke in newnes of life, without any more seruyng of synne, sekyng alwaies principally the thinges frō aboue,

Coll.3.
Hebr.13.

heuenly & euerlasting. Forsaking yearthly and transitorie thinges of this worlde, knowyng that we haue not here any bidyng place, but doe seke for that, whiche is to come.

Article.32.

Mat.16.
Luke.24.
Act.1.
Psal.68.
Ephe.4.
Iohn.3.17.

I beleue also and confesse, that Jesus Christe, the fowerth daie after his resurreccion, visiblie and before all his Apostles, ascēded vp vnto the heauēs: that is to saie, in the maiestie of God his father, in glorie and euerlastyng felicitie, the whiche he was in, before his commyng into this miserable worlde, to bee made manne, yea, before the constitucion of the

worlde

worlde, that is to saie, frō euerlastinglie.

Article. 33.

I beleue that he is ascended vp vnto the heauens, to accomplishe and fulfill al thynges, and to make an ende of his pilgrimage: also to prepare vs a dwellyng place, and to open to vs the heauens, to thende that we maie ascēde vp after him, and followe hym as our hedde, to be vnited with hym in glorie euerlastynglie. Whiche thyng we take in hand through faithe: likewise to that ende, that thereby he should garnish his churche, in sendīng the comforter to his Apostles (as he promised them) by whom thei should bee cōforted, instructed, and directed in al truth, and the Churche sustained, maintained, and defended against the blastes of satan, and all the gates of hell.

Ephe. 4.
Jhon. 16.
Jhon. 14.
Hebr. 10.
Jhon. 17
Ephe. 12
1. Cor. 12
Ephe. 4.
Jhon. 14. 16.
Act. 12.
Matt. 16

Article. 34.

I beleue also that he ascended vp vnto the heauens, there to bee our patrone, intercessour, mediatour and aduocate, to thende that he should now appere for vs, before the face of the father, asking grace and abundaunce of all goodnesse for vs.

Jhon. 14.
Rom. 8.
Heb. 9.

In

Mat. 12. Act. 4. 1. Timo. 2. 1. Jhon. 2.

In soche sorte that I neither knowe, nor receiue any other mediatoure, betwene God and men, nor any other aduocate or intercessour, before God the Father, but his onelie sonne Jesus Christ our Lorde. Unto hym doe I leane, with hym dooe I content my self, and any other doe I not seeke for, ne will, fearyng to blaspheme the name of God, or to giue to the creature that, whiche is due to the creator, or to the seruaunt that, whiche belongeth to the maister.

Article. 31.

Esa. 55. Hier. 2. Matth. 11. Jhon. 14. 16 1. Timothe. 2 1. Jhon. 3

I beleue that all thei which aske, seke for, or receiue, any other mediator, intercessour, or aduocate, towardes GOD the father, then Jesus Christe his sonne, doe abuse theim selues, and doe greatlie erre: yea, thei blaspheme against God, and doe dishonor to Jesus Christ, and to the saincts, by whom thei praied. For as God the father will be knowen, serued, loued, feared, & honored in his son, & bi his only son Jesus Christ, & not by any other meanes. Euen so he wil be praied vnto, and called vppon in his sonne, and none otherwise:

Mat. 3. 11. 17 Luke. 3. 9 Jhon. 1. 3. 5 2. Cor. 4 Coloss. 1. Hebr. 1

For

For besides Jesus Christ, ther is no God. Thereby I doe not thinke, nor yet will dispraise or speake euill of the blessed Saincte, whiche are in heauen with the lorde, but haue theim in honour and reuerence, as true & faithfull seruauntes of the lorde, as the temple of the holie Ghost, and true members of Christ, and doe receiue them as mirrours and examples before myne iyes, to followe theim, aswell in their honeste life, & good conuersacion, as in their faithe and holy doctrine. But otherwise of theim, or by theim, I looke for nothyng. Knowing that all my goodnes, helpe and succour, proceedeth from one onelie God, by the meanes of one onely Jesus Christ, who hath made the sainctes worthy of his glorie, by his onelie grace: by whiche also (euen as I beleue) he will make me worthie with them, to be their fellowe in glory, to the ende that all we together, to him onelie should giue honor, praise, and glorie, for euer and euer.

Saincte.

1. Cor. 3. 6
Rom. 12.
Ephe. 4. 5.
1. Cor. 4. 11
Phil. 3.
2. Thess. 3.
Heb. 6. 11. 15
Psal. 72.
Esai. 45.
Jerem. 2
Osee. 13
Rom. 11
James. 1
Coloss. 1.
2. Thess. 1.
Apoc. 4. 19

Article. 16.

I beleue that the same Jesus Christe, doeth sit on the right hande of God the father

Psal. 116
Coloss. 3

Heb.2.10.12 ther almightie. That is to saie, that he
Mat.28. doeth reigne in one like maiestie, & equall
Iob.1.2.21 in power with God his father, wherby he
Psal.73.94 doeth gouerne his own in soche order, vn
Iohn.1.10 to the ende of the worlde, that no power
Heb.2. contrary to his, can doe theim any hurte,
Psalm 8. without his suffrance and will. Also that
Mat.11.28 the father hath constituted hym lorde and
Iohn.13.17 gouernor ouer all creatures, aswell hea-
uenly as yearthly, giuyng him all power
ouer heauen & yearth, whom he hath cho-
Ephe.1. sen ouer all gouernment and power, ver-
Phil.2. tue and lordshippe, and ouer euery name
Heb.2. whiche is named, not onely in this world
but also in the world to cum. And he hath
brought in subiection, all thynges vnder
Esa.42. his feete, And hath constituted hym ouer
Rom.12. all thinges, to be the hedde of the churche:
1.Cor.12 whiche is his bodie. And therefore, I dare
Ephe.1. not receiue, nor knowe any other hedde
Colos.1. in the church, but one onely Jesus Christ
Ephe.5. who hath giuen his blood, to washe it frō
filthinesse, and to heale it from woundes,
Iohn.14.16. intertaineth, nourisheth, defendeth, and
gouerneth it by his holie spirite. This is
the onely hed & foundacion of the church,

where-

whereupon euery man ought to builde, accordyng to his vocacion.

¶ Article. 37.

I beleue then that Jesus Christ, is ascended vp vnto the heauēs, and that he is there corporally: that is to saie, in fleashe and bones, in body and soul. In soche sort that he is not, ne yet can bee (by any soche meane or facion) here below in the yearth with vs, for asmoch as his body (although it be glorious) can not bee in diuers and many places, at one instaunt time, but in that wise in one (accordyng to the nature of the glorious bodie) and then can it not bee in any other: otherwise he should not be a true and naturall bodie, but a fantasie: that is to saie, an apparant thyng, and not beyng, whiche thyng is false, and altogether contrary to our faithe. And therfore, I saie and confesse, the true and naturall bodie of Christ, to bee in heauen and shall not come from thens, till soche tyme, that he hath put his enemies vnder his fete, and come to iudge the quicke and the deade.

Marke. 16. Jhon. 20. Actes. 1. 3. Irene. Tertull. S. Hier. S. August. Nigil. Fulgente. Mat. 14. Marke. 6 Luke. 24. Jhon. 20. Actes. 3. 1. Cor. 15 Ephe. 1.

Article

CArticle.38.

I beleue that when the nomber, of the
Matt.24.25 chosen childzen of God shalbee fulfilled,
Actes.1 the Lozde Jesus in thesame bodie, in the
2.Thess.1. whiche he suffred, with the whiche he rose
Psal.50.97. again, and ascended vp vnto the heauens
Esa.63.66. shall come in greate power and maiestie,
Daniel.7. visiblie in a cloude, euen as he ascended,
Mala.3. and that shalbe to iudge the quick and the
2.Pet.3. dedde, and to giue to euery manne, accoz-
Jhon.5 dyng to iustice, to the good, whiche shalbe
Rom.2 founde emong theim, accozdyng to their
2.Tim.2. gòodnes, & to the euill, accozdyng to their
euill doynges. This iudgemente shalbee
Esa.45. generall, that is to saie, all shalbe called,
Math.24.25. and adiourned personally, by the voice of
Jhon.5. the Angell, vnto whiche also all shall ap-
Rom.14. pere, aswell the good as the bad: the cho-
1.Thes.4. sen as the repzobate. To the ende that eue-
2.Cor.15. ry one should giue repozte, and yelde ac-
2.Cor.5 cõpt, befoze the iudgement seate of Chzist
of all thinges dwen by thẽ in this wozlde,
Matt.12 be it good, be it bad, yea, euen vnto the ve-
Daniel.12. rie idell wozdes, whiche the wozlde este-
Apoc.20. meth not as synne. Then all those shalbe
saued, whiche shalbee founde wzitten, in

the

the booke of life.

¶ Article. 39.

I beleue that then shall bee made, the totall and last seperacion, of the good from the badde, of the chosen from the refused, whiche now bee all mingled together, as the good fishe and the bad in the Nette, the strawe with the corne, and the chaffe with the wheate: But when the haruestе tyme shall come, he that hath the phanne in his handes, shall make the separacion, & shall put the corne apart, by it self in his lofte: but the strawe and the chaffe shalbee put in the fire, there to burne euerlastynglie. At that time shalbe parfectly declared and knowē, the iustice and mercie of the lorde, together with the fruicte of the crosse, and blood of Jesus Christ, which thing at this present tyme, wee knowe onely in some part. Then shall the good and the chosen know the stone, wher vpon thei haue set the foundacion of their faith & truste, and shall not be confounded. And the wicked shall also knowe the stone, at which thei haue stūbled, whiche thei haue caste from theim, despised & had in contēpt, & shalbe

Mat. 25.
Marke 4.
Mat. 16.
Mat. 3.
Luke. 3.
Matt. 25
Rom. 2. 12.
1. Cor. 4
2. Thess. 2.
2. Pet. 3.
Psal. 118.
Esa. 28.
Mat. 21.
Luke. 20.
Act. 4.
1. Pet. 2.

cõfounded: thẽ the Lord Jeſus, ſhall ſette an ende of his office, and adminiſtracion.

Sopho. 3. For his miſticall bodie ſhalbe altogether
1. Cor. 15. fulfilled, and accompliſhed of all his mẽ-
Ephe. 4. bers, and he ſhall giue the kyngdome and
Ephe. 5 his eſpouſe (whiche is the Churche) vnto God his Father, all faire, glorious, irre-
prehenſible, and acceptable without ſpot,
1. Cor. 15. blot, or any like thyng. Then ſhalbe per-
Hebr. 2 fectlie vanquiſhed, defeated & confounded Satan and helle, ſynne and death, and al other enemies of Chriſte, whiche at this preſente tyme, yet doe vſe tirrannie ouer
Rom. 8. all his members, holding thẽ vnder their gripes, bandes and coardes: but wee then
Oſee. 13 as people, rauiſhed with ioye, ſhall ſaie
1. Cor. 15 the worde, which is writtẽ. O death wher
1. Jhon. 5. is thy ſting? O hell where is thy victorie? Thankes bee to God, that hath giuen vs victorie, by Jeſus Chriſt our Lorde.

¶ Article. 40.

Joel. 2. I beleue, that this iudgemente, mar-
Hebre. 10. uailous, terrible, and cruell, to the wic-
Math. 24 ked, euill and reprobate, is moche deſired
Luke. 21 and of greate comforte to the good, faith-
Roma. 8. full and choſen, forasmoch that then their

whole

whole redempcion (that is to saie of the body) shalbe fulfilled, and that thei should receiue the fruicte of their labours. Their innocencie shalbe openlie shewed, & knowen of all the worlde, and thei shall see the vengeaunce, and condempnacion of the wicked, whiche haue wrought tirannie against them, afflicted and tormented them in this worlde, whose iniquitee and wickednes, shalbe manifestlie opened by the Lorde, and plainly knowen of all mē, to their great confusion, and to the honor and glory of the rightous childrē of God, whiche shalbe in peace, and perfect tranquilitee, and shall haue full ioye and fruicion of all that, whiche the lorde hath promised, and prepared to all them that shall loue hym: whiche thing the ye hath not seen, nor the eare hath heard, nor that hath been reposed in the harte of man. Therefore, I looke for this great daie of retribucion, with a greate desire, euen as that, that sustaineth me, and bringeth me my soueraine health.

Psal. 127. Matt. 25 Luke. 14. Sapien. 5. Exod. 32. Matth 10. Rom. 2 1. Cor. 4

Sapien. 5. Esa. 25. 66. Apoc. 7. 21. Esai. 64. 1. Cor. 2. 1. Jhon. 3

Rom. 8 2. Cor. 5.

¶ Article. 41.

I beleue, that we shall not all die, but

1. Cor. 15

1. Thess. 4
D. August.

that wee shall be all chaunged in one moment: that is to saie, that at this last daie, and generall iudgemente, some shall bee founde liuyng, whiche haue not died, nor neuer shal die, by separacion of body and soule: bothe shall abide in that maner aliue for euer, to thende that Christ should bee knowen, as Lorde and Judge, of the quicke and the dedde, and that his grace and merites, should bee founde greater, then the synne of Adam. For euen as syn hath raigned vnto death, so likewise it must be, that grace should haue the vpper hande, by Jesus Christ, vnto euerlasting life. Neuertheless, thei shalbe chaunged, and transformed from corrupcion, to incorrupcion, from mortalitee, to immortalitee, from sclander to glorie, in soche sort that thei shalbe pertakers of all the giftes grace, and benefites, which the lorde shal geue to thē, which before wer ded, whom thei shall not go before, but shalbe all taken vp together, in Cloudes in the aire, and also shall bee alwaies together with the Lorde.

Daniel. 7.
1. Pet. 4.
Jhon. 5
Act. 10.
Rom. 14
2. Tim. 4
Rom. 5.
Gala. 3.
1. Cor. 15.

1. Thess. 4

Here you see for the seconde poincte of my faithe. touchyng Jesus Christ, second persone of the Trinitee: and of the restitucion and redempcion of man, giuen by his meanes.

Now let vs come to the third poincte, whiche is of the holie Ghost, by whō man beyng restored, is maintened and supported in his healthe.

I beleue in the holie Ghoste.

Article. 42.

I beleue that the holie Ghost, is a Diuine persone, distincte of the Father, and of the sonne, procedyng from them both, equalle in all, and by all, and coeternalle with theim, by whom the Churche hath been alwaies, is yet, and shall bee ruled, conducted, directed, and gouerned, vnto the ende of this worlde: by whom also all the holie Patriaches, Prophetes, and Apostles of our Lorde Jesus Christe haue spoken. Therefore I dwe not beleue, nor receiue any other vicar, or lieutenaunt of Christe on yearth, within his church, but this holie Ghost, who can not be receiued of the wicked.

Gene. 16.
Psal. 51. 143
Esa. 59. 63.
Wa. 3. 28
Jhon. 14. 16
1. Jhon. 5.
1. Cor. 12.
1. Tim. 3
1. Pet. 1
2. Pet. 1.
Jhon. 14

Article. 43.

I beleue that the holie Ghoste, is the

1. Cor. 15

Ephe.1.
Jhon.1.3
Rom.8.
Gala.4.

gage and earnest of our heauēlie heritage by whom we be assured, assertained, and liuely perswaded in our consciences, that we bee the childzen of God, and bzethzen in adopcion of Jesus Chzistc, and consequentlie, coheritours of the life euerlasting. Ye is also the finger of God, which dweth pzinte in our spirites, the faithe of the thinges abouesaied: sealeth and confirmeth the pzomesses of the Lozde, within our hartes, by his goodnesse and grace to the ende that we should haue no doubt in any wise.

Exod.8.31
Luke.11
Jhon.14
Act.1
Rom.5.
2.Coz.2
2.Coz.1

CArticle.44.

I beleue that this holie ghost, abiding in vs, dweth regenerate vs by his grace and vertue, in a newnesse and chaunge of life. Mozti fying in vs al that, whiche is of vs, and of the olde man, of the flesche and of the wozlde: and giuyng life to all that is his, to the ende that we should not liue in our selues, but to Chzist, who also doth make and wozke in vs all good wozkes, agreable to the Father, and dweth repzehende, argue and vanquishe the wozlde, from sinne, from punishement, and from iudge-

1.Reg.10
Psal.104
Jhon.3.
Rom.6.8
Ephe.4.
Colos.3.
Tit.3

Esay.26
Pzouerb.16
2.Coz.2.
Philip.16.
Jhon.16.

iudgemente.

¶ Article 45.

I beleue that the holie Ghoste, is the teacher of the ignorant, whiche teacheth directeth, and conducteth vs, in the knowledge of the truthe, by whiche we be deliuered from darkneſſe, and brought again to light. Also that he is the comforter of the poore afflicted, to helpe, ſtrengthen, comfort, and aſſiſte them in all tribulacion, troubles and aduerſitæs: to the ende that thei ſhould not diſpaire therein, as the euill & wicked do, but that thei ſhould taſte and feele the ſweteneſſe, bountifulneſſe, and mercie of the father, who by the croſſe, and diuers tribulacions, bringyng his owne choſē, vnto the glory euerlaſting

Matth. 10. Luke. 12. 21 Jhon. 14 1. Cor. 2 1. Jhon. 2. Eſa. 51. 66 Iob. 1. 2 Jhon. 14 Act. 6. Rom. 8 2. Cor. 1 Actes. 14 Heb. 12 1. Pet. 1. 4

¶ Article. 46.

I beleue that this holie Ghoſte, is the ſpirite of life, quickenyng all other ſpirites, aſwell heauenly as yearthly, and that he is onelie holie in himſelf, by whom all others be ſainctified, in ſoche ſorte, that if any ſpirites be holie (as thei bee in deede) in heauen or in yearth, it is not, but by the holineſſe of this holie ſpirite, whiche

Gene. 2. Act. 17 Eſa. 57. Jhon. 7. 20 Rom. 8.

Exod.33. Jerem.1 Ezec.20.37 Jhon.17 1.Thess.5. Heb.9.

is the cause, why I beleue in hym: that is to saie, that in him I trust, and put all my confidence, assuraunce, and hope, as here before I haue saied of the Father, and of the Sonne.

Here you see the thirde poincte of my faithe, whiche is touchyng the holie ghost the third persone of the Trinitee, by whō (after he was made by the Father, and restored by the Sonne) we be held vp, and gouerned vnto the ende:

Now I haue to treate of the fowerth poincte of my faithe, whiche is touchyng the Churche, and of thynges concernyng the same:

I beleue in the holie catholike churche, the communion of sainctes.

Article.47.

Gala.4 Nume.20 1.Cor.12.14. Ephe.5. Jhon.10. Heb.12 Rom.8 Ephe.1 2.Tim.1. Tit.1.3.

I beleue and confesse, one onelie Catholike and vniuersall churche, whiche is a holie congregacion, and assemblie of all the faithfull beleuers, elected and predestinated to the euerlastyng life, before the constitucion of the worlde, in nomber of whiche, I holde my self and beleue to bee, by the onelie grace and mercie of the father, notwithstandyng the merite, of my

good

good Lorde and Maister Jesus Christ, and not by my good workes or merites, which are none.

Article. 48.

I beleue this churche to bee inuisible, to the ye of man, and to one onelie God knowen, whiche is not set, appointed, or limitted in one certain place, or to certain persones, but is dispersed and spreade thorowe out all the worlde, yet knitte to the harte, wille, and spirite, by the bande of faithe and Charitee. Receiuyng and acknowledgyng euery one of vs, one verie God, one onelie hedde and mediatour Jesus Christ: one faithe, one lawe, one Baptisme, one spirituall table, vpon whiche one like foode, & one like spirituall drinke is administered vnto them, euen vnto the ende of this worlde. This Churche doeth comprehende in it, all the righteous and elected, from the first righteous Abell, vntill the laste that shalbe found, in the ende of the worlde, and for that cause doe I cal it vniuersalle. For, touchyng the visible churche, which is the congregacion of the good, and the euill, of the elect, and the

1. Reg. 18
Rom. 11
2. Tim. 2
Gene. 22
Psal. 2. 89
Esa. 11. 49
Hiere. 3
Ephe. 4.
1. Cor. 10. 12
Mat. 23.
Jhon. 10
Heb. 11
Mat. 13.

reprobate: and generally of all thē, which saie thei beleue in Christ. I dō not beleue in it, for that I sē it with myne eye, and faithe is of thynges inuisible.

Rom. 10.
Heb. 11

¶ Article. 4.

Esa. 2. 4. 5
Mat. 13. 21
1. Timothe. 3
2. Thes. 2.
Hebr. 3.

I beleue, that this inuisible churche, is the fielde of the Lorde God, in whiche there is neither wœde nor chaffe, and that it is the house and habitacion of the holie ghost, within whiche there is neither any Caim, Judas, or wicked richeman. And

Jhon. 10
Mat. 25.
Ezech. 34.
Zacha. 10

that it is also the Shepefolde of Christe, within whiche, there is no stinckyng and infected weathers, but all yewes, lambes and domesticall shepe, which beare fruict

Rom. 12
1. Cor. 12.
Ephe. 4.
Psal. 45
Canti 2. 4
Ephe. 5

in their due tyme and season. And that it is the bodie of Christe, wherein is no rotten, corrupted, or infected member. That it is also the espouse of Christe, pure and cleane, without spot or blotte, or any like thyng: holie and irreprehensible, purified and sanctified in the bloode, and by the worde of her hedde, and well beloued espouse Jesus Christ, wherfore, those whiche are setteled in it by liuely faithe, can

Jhon. 10.
Rom. 8.

not perishe.

Article

Article. 50.

I beleue, that the giftes and grace of the holie ghoste, are imparted and giuen to euery of the members of the saied churche, not so moche for the profite, and particuler vtilitæ of theim, as for the profite and generalle vtilitæ of all the assemblie or churche: and that, all by grace, without any merite, accordyng to the good wille and proundence of God. To some more, and to other some lesse, for that we should knowe, one to næde an other, and should helpe, in assistyng one an other in all necessitæs, aswell corporall as spirituall, as members of one bodie.

Roma. 12
1. Cor. 12
Ephe. 4
1. Cor. 14
Ephe. 2
Tit. 3
Mat. 25
Luke. 19.
Rom. 12. 15
1. Cor. 12
Coloss. 2.
Gala. 6.

Article. 51.

I beleue the communion of saincts, that is to saie, that all that our lorde doeth giue vs in this worlde, bee it goodes, that concerneth the bodie, or the spirite. That he giueth theim especially, to the profite and vtilitæ, of all the churche: and therefore, thei ought to be distributed and communicated to all the faithfull: especiallie in the tyme of necessitæ, in soche sort, that euen as wæ doe communicate, all in one

Mat. 25.
Ephe. 4
Rom. 12
1. Cor. 12
Mat. 5.
Acres. 4
1. Pet. 4
1. Jhon. 3.

self

Ephe.4.
1.Cor.11

selfe same God, in one faithe, one Lawe, one Baptisme, and in one Spirituall table. That also we doe communicate in al that procedeth, and happeneth vnto vs,

Matth.25.
1.Cor.4
Iames.5

by the meanes of all these thynges: for otherwise we be not christians, nor faithfull dispensatours of Christe. I renounce alwaies the Anabaptisticall communiō, their goodes, women, and other like thinges: and receiue the Apostolicall communion, whiche hauing and possessyng, any

Mat.14.
Ihon.12.13
Actes.2.4

goodes particulerly, doe imparte and distribute to euery one, accordyng to that, that is nedefull for hym, and that necessitee doeth demaunde and require.

Article.52.

Gene.7
1.Pet.3
Ihon.10

I beleue that this Churche, is as the Arke of Noe, within the whiche, there is bothe health and life, and without which there is nothing but death, ruin, and perdicion. For as Christ is, and raigneth in his church: euen so satan is, and raigneth in all, and through all, out of it, whiche

S.August.

churche also, is vpholden by the spirite of

Mat.8.24
Ihon.14
Psal.119

Christ, directed & conducted by his worde, and nourished by the Sacramentes. The same

same shall alwaies haue enemies, and shall alwaies be tormented in the sea, by the thunderynges of Antichriste, and by the blastes and tempestes of Satan. For all the gates of helle, shall arme them selues, and make them selues in a redinesse against it. But it shall not be drowned by the whaues, but shall remain for euer, for that it hath a good patrone and foundacion, whiche is Jesus Christ the rightous. For that cause, doe I call it millitaunte, lookyng for the triūphe of the happie and blessed, where shalbe nothyng but peace, ioye, and euerlastyng comfort.

Matth. 8. 14
Marke. 4.
Luke. 8
Esa. 59. 63.
Zach. 7
Matth. 16.
Esa. 40.
1. Cor. 3
Ephe. 2
1. Jhon. 2.
Esa. 25.
Apoc. 19

Article. 53.

I beleue, that the lorde hath giuen vs ij. tokens or markes, by whiche we maie knowe this churche. That is to wete, the woorde, the Sacramentes, and the doctrine. I call the woorde onely that, whiche was reueled by the holie ghoste, to the holie Patriarckes, Prophetes, and Apostelles of Jesus Christe: whiche is conteined in the Canonicall bookes, of the olde and newe Testament, by whiche we be made cleane, and doe receiue the verie same

Mat. 28
Marke. 16.
Jhon. 8. 10
2. Pet. 1.
Jhon. 5.

Jhon.15
Jhon.1.3.6
Rom.3
Ephe.3.

same, and in asmoche effecte, as by the sacramentes. That is to saie, that Jesus Christ giueth himself, and doeth communicate to vs, by the worde of faithe, euen aswell (not saiyng better) as by the Sacramētes, in asmoche as by any other facion and maner.

¶ Article. 45.

Jhon.5
Gala.1.
2. Timoth.3.
Esai.28.
Deu.4. 12.28
Prouerb. 30.
Apoca.22

I beleue that, that same worde of god, is of more authoritee then the Churche, the whiche onelie sheweth vs sufficiently, and teacheth all thynges, concernyng our health, whiche thyng, we muste doe, or leaue. It is the true patrone, forme, and perfecte rule, accordyng to whiche, all the faithfull ought to gouerne theim selues, and directe their liues, without leanyng to the righte hande, or to the lefte hande, without chaungyng any thyng, to put to or to diminish, knowing that al the workes of the Lorde bee perfect, and especially his woorde.

Gene.1
Deut.32
Ezec.1.

¶ Article. 55.

Esai.53.
Jhon.8
1. Peter.2.

I beleue, that as one onelie Jesus Christ, emong all men is holie and true, and all the other be sinners and liers, that

also emong all doctrines, the onelie doc-
trine of hym is holie and true, and all o-
thers are vnpure and false. This doctrin
is the fountain of life, a lampe and piller
of fire, to guide vs: the breade of the soule,
and the vertue of God, to the health of all
beleuers. Therfore, that onely by al mea
nes, oughte to bee aduaunced, preached,
heard, vnderstãded, and receiued through
out al the worlde: to the comfort & health
of theim that beleue, and to the greater
condempnacion of the misbeleuers, of the
wicked, and of the reprobate. For as the
Manna in the deserte, gaue to some wor-
mes, and to other some good fode: and as
Christe was sette and giuen, as a stone of
sclaunder, to the ruine of the wicked, and
to the resurreccion of the good. Euen so
also the word of the Gospell, is to some a
sauiour of death, in death, & to other som
a tast or sauor of life, in life: whiche one-
ly I receiue and take for my guide, accor-
dyng to whiche, I will liue and die.

Psal. 16.
Iho. 8. 14. 17
Roma. 3
2. Cor. 1.
Esa. 12. 40. 55
Jhon. 7
Exod. 13.
Psalm. 119
Deut. 8.
Mat. 4.
Jhon. 6.
Roma. 1
Philip. 1.
2. Tim. 4

Exod. 16
Matth. 21.

Luke. 2
Jhon. 9
1. Pet. 2
2 Cor. 2.
Josue. 2

¶ Article. 56.

I beleue, that the reading of this word
or Gospell, ought not, ne can not bee de-
fended,

Leuit. 19.
Deut. 11
Jhon. 5

fended, or forbidden to any man, of what estate, secte, or condicio so euer he be. But ought to be comon to al the world, aswel to menne as to women. Yea, also in the vulgare and common speache, vnderstãded of all, for asmoche as it is set forthe to all in generall: and that vnto all menne, belongeth the promises of the lorde, conteined therein. Wherefore, antichrist and all his, doeth vse greate and cruell tirannie, vpon all the faithfull children of god, for asmoche as he doeth take awaie from them, and forbid them the readyng thereof, setting forthe vnto them his dreames, inuensions, canons, and dampnable traditions in stede thereof. That also in that he doeth maintein, and commaunde many thinges indifferent, vpon pain of dedlie synne, and euerlastyng dampnacion, whiche is a true token and marke of Antichriste.

Matth. 24. 28
Marke. 6. 16
Act. 1.
Iosue. 1.
Rom. 15
Luke. 24.
1. Tim 4.
1. Tim. 3
2. Pet. 3.

¶ Article. 57.

I beleue, that this holy and Euangelicall doctrine, was confirmed in his time by the Diuine miracles, aswell by Iesus Christ, the Prophetes, and Apostelles, as by

Hebre. 2
Ihon. 5. 10
Mat. 9. 10. 17
Luke. 9. 10

by other faithfull and good ministers ther- Actes.3.4.5.
of, in soche sort, that it is not needfull now 6.12.19.20
to haue, or aske any other, but to contente
our selues with that, which hath been doen
and to beleue simplie and faithfully, to the
onely worde, without seekyng any far-
ther, watchyng, and alwaies beyng vpon
our kepe, that wee be not begiled and de- Matt.24
ceiued, by the false miracles of Antichriste Marke.13.
(wherewith the worlde is this daie filled) 2.Thess.2.
whiche bee dooen, accordyng to the work- Apoc.13.16
kyng of Satan, to confirme all Idolatries,
errors, abuses, and iniquitæs, in blindyng
the poore ignoraunt. The Lorde sufferyng 3.Reg.25.
that iustly, for that thei would not receiue 2.Thess.3
the spirite of truthe to bee saued: he suffreth
thei should receiue the spirit or error, with
the efficàcie of abusion to be condempned,
for asmoche as thei haue followed errour
and iniquitee. And haue caste from theim, Matth.27
Iustice and truthe, as the true miracles, Marke.16
whiche are made by the onely vertue of Jhon.10.21
God, for the confirmacion of his doctrine,
and are giuen to the vnfaithfull, and not
to thẽ that beleue: but the Prophecie, that Actes.3.5.19
is to saie, the worde is giuen to the faithful 1.Cor.12.
1.Cor.1.4

and to them that beleue.

Article. 58.

Gene. 17
Roma. 4
Mat. 28
Marke. 16
Luke. 3

I beleue also, the holie Sacramentes (whiche are the seconde marke, of the true Church) to bee the tokens of aliaunce or truce, made betweene God and vs, by Iesus Christ: seales of the promise of the lord, and outwarde and visible Simboles of the inward faithe, whiche be twoo in nomber,

S. August.

that is to weete, Baptisme, and the holie Supper of the Lorde. Thei bee not tokens

Luke. 22.
Ihon. 1. 3
Tit. 3
Actes. 19

voide and emptie, but filled: that is to saie, not onely signes of signification, but also of exhibicio of the thing, which thei signifie in truthe (as wee will declare hereafter, with the helpe of God) touching the other fiue, whiche bee receiued and vsed, with greate abuse and superstition, in the Papisticalle churche: that is to saie, Confirmacion, Confession, Mariage, Imposicio of the handes, otherwise called the Order, and the Vnction, or anointyng. I saie all these were ecclesiasticall Ceremonies, whiche the holie Fathers vsed in their tyme, after a holie sorte, without any superstition, whiche also wee might vse at this daie, after theire

Mat. 19.
1. Tim. 5
2. Tim. 1.
Mat. 8
James. 5

example,

exãple, supposing that it was made without errour, without abuse and superstici-
on. Saue alwaies the christian and Euã- 1.Cor.3
gelical libertee, whiche deliuereth our con- Gala.3.4
sciences, from all outwarde Ceremonies, Ephe.2.
made by mẽ, without the word of the lord. Colloss.2.
Heb.9.10.

C. Article. 59.

I beleue that Baptisme, is the token Matth.28
of the new aliaunce or truce, betwene god Marke.16
and vs, made by Jesus Christ, & the marke Gene.17
of Christians in the Gospell. As in tyme Coll.2.
paste, the Circumsicion was the marke of
the Jewes, vnder the Lawe: that it is alsõ
an outward washyng, made by water, si-
gnifiyng an inward washyng in the spirit,
made by the blood of Christ, whiche ought
to bee giuen and communicated, aswell to
these little children, as to the greate, acco-
dyng to the ordinaunce of Jesus Christe, Matth.19.28
and that ones onely, without any more re- Mark. 10.16
teratyng. This is the read Sea, in whiche Heb.6.
Pharao (that is to saie, the deuill) with his Ephe.4.
hoste of sinners, is altogether drouned, and Exod.14.
the Israelites beeyng passed throughe the
middest, bee saued. And after walkyng by
the deserte of this worlde, with greate pai- 1.Cor.10

Act.4 nes, sorowes, and tribulacions, doo vse daily of the heauenly Manna, which is the Ihon.6. holy worde of the Lorde, vntill soche tyme that he enter by death, into the lande of the celestiall promesse.

¶ Article.60.

Act.2. Ihon.3 Ephe.5 Tite.3 Rom.13 Ephe.4. Colloss.3. I beleue also, that Baptisme is the entraunce into the churche, a washyng of regeneracion, and renuyng to the holy ghost, by the whiche we doe renounce to our selues satan, the flesshe, sinne, and the worlde. For, hauyng put alwaie the old man, with al his cõcupiscences, wee doe put on again the newe man, which is Jesus Christe, in

Rom.6 Colloss.2 Galat.3 2.Cor.5 Coloss.3 righteousnes and holines, with the which wee die, and bee buried in his death: to the ende that as Christ is risen again from the dedde, by the glorie of the father. Euen so likewise, wee should walke in newnesse of life, mortifiyng alwaies in vs, that whiche is of vs, to destroie, and banishe the bodie from sinne.

¶ Article.61.

Matth.3.28 Marke.1 Luke.3 I beleue that this Baptisme, ought to be ministred (not wt Dile, Salt, spittell or other like things) but only in water pure & cleane:

cleane: In the name of the Father, and of Sonne, and of the holy Ghoste, accordyng to the ordinaunces and institucion of God, without chaungyng, puttyng to, or diminishyng any thing, and all that in the vulgare and common speache, vnderstoode of all, for asmoche, that al that is doen or said in the churche of Christe, ought to bee vnderstoode, and knowen of all faithfull. By this Baptisme, we be chaunged and transformed, from the childzen of wrathe, of sin of the deuill, and of perdicion, into the childzen of God, of grace, and of saluacion, to be the heires of the Lorde, and coheritors with Christe, in the life euerlastyng. And therefore, it ought to bee giuen and communicated onely, to reasonable creatures, whiche can vnderstand these thynges, and not vnto Belles, or to soche like thynges, whiche can not receiue, nor vse the thynges, signified by hym.

Jhon.1.3
Act.1.3.8.9
1.Cor.14.
Marke.16
Jhon.3
Gala.3.
Actes.2.22
1.Pet.3.
Rom.8
Gala.4.
Matth.28
Tite.3.

Article.62.

I beleue this Baptisme of water, not to be in soche sort necessarie to health, that man can not bee well saued without it, in case of necessitee. And my self, I dooe not

Marke.16.
Rom.11.
Actes.8.9.10

Matth.19
1.Cor.7

doubte, of the saluacion of little childzen, which should die without Baptisme, that thei should not bee saued, in the faithe of their fathers, aswell as if thei had bœn baptized. As also in tyme past, vnder the law the little childzen dying without Circumscion, were saued in the faithe of their fathers. This doe I meane onely of the childzen of the faithfull, to whom belongeth the promisses of the Lozde, and not to the infideles oz reprobate.

2.Reg.12

Gene.17
Rom.4

Article.63.

Matth.26
Marke.14
Luke.22
1.Cor.11

I beleue, that the holie Sacrament of the Supper, is a holie and outward Ceremonie, instituted by Jesus Christe in the Gospell, one daie before his death, vnder the forme of Bread and Wine, in the memorie and remembraũce, of his death and passion. Hauyng and containyng in it, the promesse of the remission of synnes, by the whiche wee doe verely participate, in the bodie and blood of Jesus Christe: wee bee nourished and fed, in the house of the lozde (whiche is his churche) after our entryng therein by Baptisme. It ought also to bee giuen, and communicated vnto al, vnder

1.Cor.10.

Act.2.
Matth.16.
1.Cor.11

the

the two kindes, accordyng to thordinaũce and commaundement of Christ, againste which it is not lawful to attẽpt any thing.

¶ Article. 64.

I beleue that in this holie Sacramẽt, the tokens or Simboles, bee not chaunged into any facion, but that thei dwe abide still, wholy in their nature. That is to saie, that the bread is not chaunged, nor transformed (as the Hypocrites and false doctors dwe teach, deceiuyng the powre simple people) into the bodie of Jesus Christ, nor the wine transformed into his blood. But that the breade, remaineth stille as bread, & the wine remaineth still as wine, euery one of them, in his proper and firste kinde and nature. For the wordes, which Christ saieth to his Apostelles, in giuyng the bread, saiyng: This is my body, I vnderstande and beleue theim, to bee spoken by a Metonomie, which is a phrase of spekyng in the holy scriptures. Euen also as the holy Fathers, and Ecclesiasticall doctors haue vnderstode, & declared by their writyng, as Irenæ, Cyprian, Tertulian, Ambrose, Augustine, Chrisostome, and o-

1. Cor. 11
Irene.
S. Ambro.
S. August.
S. Chrysost.
Tertull.
Mat. 26.
Luke. 22.
Gene. 17.
Exod. 12. 19
Osee. 4
Rom. 8
2 Cor. 3

ther like, whiche liued before the councell
holde at Laterane, where was concluded
De sum. Trin. lib. 2. cap. 2. the transubstanciacion of bread, to the bo-
die of Christe, and of wine to blod, and gi-
uen for an article of faith, to the greate di-
shonor of GOD, and sclaunder of all the
churche. The yere 1050. by Pope Leo the
nineth, at what time sathan was then vn-
Apoc. 20 bound, as the Apocalipse doeth foreshew,
and troubled the churche of Christe, more
then before.

¶ Article. 65.

Actes. 11. 20 I beleue that al this Sacramēt, resteth
Luke. 22. and consisteth in the vsage, in soche sorte,
1. Cor. 11 that the vse taken awaie, this breade and
S. August. this wine, are nothyng differing, from o-
Origines. ther common bread and wine, which men
dooe vse commonlie in their houses. And
therefore I dwe not beleue, that the bodie
of Christ is conteined, bounde, or inclosed
in the bread, vnder this bread, or with this
breade: nor his blod in this Wine, vnder
this wine, or with this wine. But beleue
Act. 27 and confesse thesame bodie, to be in heauē
at the right hand of the father (as here be-
fore wee haue saied) and that alwaies, and

as

as oft as wee vse of this breade, and of this Wine, accordyng to the ordinaunce and constitucion of Christ, that truely and in deede, wee receiue the bodie and the blood of hym.

Article. 66.

I beleue that this receiuyng is made, not carnally or corporally, but in spirite, by liuely and true faithe. That is to saie, that the bodie and the blood of Christ, bee not giuen to the mouthe, or to the bellie, for the nourishing of the body, but to our faithe, for the nourishyng of our spirite, and inward man, in euerlasting life. And to dooe this, it is not needefull now, that Christe should descende doune from heauen, to come to vs: but that wee should go vp to hym, makyng readie our hartes, by liuely faithe aboue, at the right hande of the father, where he sitteth, whom we attende vpon, for our redempcion, and seke not for hym in these corruptible elemẽts.

Iohn. 6.
1. Cor. 10
S. August.
Phil. 3.
Colloss. 3

Article. 67.

I beleue that this holy Supper, is a Sacrament of faithe to the faithfull onely, and not for the infidelles: by whiche

1. Cor. 12
Rom. 4

menne finde and receiue that, whiche thei
bring, and nothyng moze, except it be by
S. August. hap, increase of faithe, grace and vertue,
and therefoze in it thei finde and receiue,
Jhon. 6. Jesus Christ to saluacion, yea, thei onely
1. Cor. 10 whiche bring it with them, by liuely and
true faithe. But the others doe finde and
receiue onely, the outwarde and visible
Jhon. 13 simboles, and that to their condempnaci-
1. Cor. 11 on; as Judas and other like wicked & euil

Article. 68.

Luke. 22 I beleue that this Sacrament, doeth
1. Cor. 11 cõtein two things, the one which is year-
S. Irenee. thely, carnall, & visible: the other whiche
is heauenly, spirituall, & inuisible. And I
confesse, that as our body & outward mã,
receiueth the thing, which is yerthly & vi
sible, which is the bread and the wine, by
which he is nourished & fed. That also, be
rely our spirite & inward man, receiueth
the thyng, whiche is heauenly and spiri-
tuall: signified by bread and wine: that is
Ephe. 5. to wete, the bodie and bloode of Christe.
In soche sozte, that we be made one with
hym, bones of his bones: flesh of his flesh
participatyng with hym in all rightous-

nes,

nes, and other vertues, giftes and goodnes, whiche the eternall father hath set, and placed in hym.

¶ Article. 69.

I beleue that the holy Fathers, Patriarkes, Prophetes, and all other faithfull and good menne: whiche haue gone before vs, and bee dedde in faithe. Saluting a farre of, him, which ought to cum, that is to wete Christ, by the woorde, and the faithe: haue asmoche receiued, yea, the verie same, whiche wee now receiue, by the Sacramentes. Whiche also were of thesame Churche, faithe and Lawe, that we be of, christians like vs, and haue life by thesame Sacramentes in figure, whiche we doe vse in truthe. 1. Cor. 10 Exo. 1. 2. 6. 17 Hebr. 11. Jhon. 6. 14. Ephe. 3 Rom. 1. 3 Gala. 3. Ephe. 4 1. Cor. 10. Nume. 20

¶ Article. 70.

I beleue that at this holy table, ought to bee admitted onely the faithfull, true, contrite, and penitent, and all vnworthy reiected, for feare of pollutyng, and defilyng the holy foode, whiche the Lorde giueth, not but to his domesticall and faithfull. I call vnworthie, all infidelles, Idolaters, blasphemers, despisers of GOD, hereti- 1. Cor. 5. 10. 11. 2. Thess. 3 Wath. 7. 15

heretickes, and all them that make sectes by them selues, to breake the vnitee of the Churche: all periuries, all them that bee rebelles to their Fathers and Mothers, and to their superiors, all sedicious, mutinous, braulers, hurtfull, aduouterers, whoremongers, theeues, rauishers, couetous, dronkardes, glottons, and generally all them, that lead a sclaunderous and dissolute life. For, soche kinde of people, haue no parte nor porcion, in the kyngdome of God: and therefore, ought to bee reiected, and put out of the church. With whom it is not mete nor lawfull, to kepe companie, eate, drinke, or contract frendship: without it be by hap to winne them and bryng them to repentaunce.

Gala. 5
Ephe. 5
Rom. 16
1. Cor. 5. 6
2. Cor. 2. 6
2. Thess. 3.

Article. 71.

Masse.

I beleue that the Papisticall Masse, is not, nor can not be the holy Supper of the Lorde, but a very inuencion of men: liers and wicked, altogether contrary to it, as the night to the daie, as Belial to Christ. Whiche thing shalbe knowen of all mē, more clearely then the midde daie, by the conference and collacion, made betwene

the

the inſtitucion of the ſaid Supper, reſited and writtẽ by the Euangeliſtes, and eſpecially by the Apoſtle ſainct Paule, and the celebracion of the Maſſe. Therefore, it is not a memorie, of the true Sacrifice: that is to ſaie, of the death and paſſion of Chriſt, as the holy ſupper is. But a renouncing of it, for aſmoche as it doth attribute that, which appertaineth to the onely blood of Chriſte, ſhedde vpon the croſſe. That is to wete, ſatiſfaccion, and purgacion, and remiſſion of ſinnes, with the collacion of grace: and yet doeth cauſe to worſhip the creature, in the ſtede of the creator, a morcell of bread, in the ſtede of Jeſus Chriſte, our onely Lorde, ſauiour, and redemer.

Mat. 26
Marke. 14
Luke. 22
1. Cor. 11
Pſal. 115
Coloſ. 1.
Hebr. 9. 10. 13.
1. Pet. 1.
1. Jhon. 2.
Apoc. 1. 15

CArticle. 72.

I beleue the third token of the church (whiche is the Eccleſiaſticall doctrine) to bee greatly profitable, yea, neceſſarie in the catholike churche, for the conſolacion of the good, and correccion of the wicked, whiche alſo I receiue and ſubmit my ſelf to. Knowyng that it is the ordinaunce of Chriſte in the Goſpell, whiche alſo was practiſed

Mat. 18
Luke. 9. 17
Jhon. 20
1. Cor. 5. 14
Actes. 5. 8
2. Cor. 5
2. Cor. 2
1. Tim. 1
1. Cor. 16

practised by the Apostelles, in the primatiue Churche, to the ende that all thyng, should be doen in good order, whiche is a thyng honeste, and necessarie in all congregacions.

¶ Article. 73.

I beleue the power to binde and vnbinde, to excommunicate, and to absoile, whiche men call commonly, the keyes of the churche, to be giuen of God. Not vnto one man or twoo, or vnto any particulerly, but vnto the whole churche: that is to saie, vnto al the faithfull, and beleuers in Christ, not to destroye it, deminishe, or vndooe it, but to set it vp, and altogether aduaūce it. Therefore saie I and confesse that the excommunicacion, or absolucion thereof, ought not, ne can not bee giuen at the appetite or will of any, perticulerly, but by the consent of the holie church, or at the least, by the greater, better, and more sounder parte thereof, congregated and assēbled in the name of Christe, with praiers and orcisons.

Marke. 16

Mat. 18. Jhon. 2

1. Cor. 10. 2. Cor. 13.

¶ Article. 74.

Matth. 18.

I beleue this excommunicacion, vsed and

and executed duely, accordyng as Jesus Christe hath declared, and commaunded in the Gospell, to bee of so greate auctoritæ, strength and power, that it can shut the heauens against men. In soche sorte, that all thei, whiche be by lawfull excommunicacion reiected, and caste out of the Churche militaunte, shalbe also reiected and cast out of the churche triumphaunt, whiche is in heauen (excepte thei tourne to repentaunce). Thesame is a sharpe swoorde, to cut awaie the rotten members from the misticall bodie of Christ, whiche is his churche: it is a keye to shut the heauen against the wicked, and a rod to chasten them, which notwithstandyng is not made to cõfounde them, but as a spiritual medicene to amend, releue, heale, and set them again in that estate, frõ which thei strayed and fell fro.

Jhon.20
Mat.16
Actes.5.8
1.Cor.5
2.Cor.2
Mat.10
1.Tim.1.
Matt.16
Actes.5.8
1.Cor.5.
2.Thess.3

Article.75.

I beleue that this excommunicacion (whiche is the laste staffe of the Churche) ought not, nor can not bee laied againste any persone, excepte he had firste receiued and made profession of the faith, and christian

Matth.18
1.Cor.5.

Rom.8
2.Thess.3.

stian religion. As also it can not be execu
ted for any little matter, as money, debts,
or other like thynges. Nor yet also to bee

Act.5.8
1.Tim.1
2.Jhon.1.

executed againste all synners. But onely
againste the publique synners, rebelles,
and obstinate, in whō the worde of God,
and the brotherly correccion, commaun-
ded by Christ in the Gospell, hath not ta-

Mat.18
Luke.17.

ken place. Wherefore, all thei doe great-
ly abuse this staffe, whiche do excommu-
nicate the Christians, for small matters,

Jho.9.12.16.

without giuyng them before, the brother
ly correcciō. Likewise also thei, which ex-
cōmunicate the Jews, Turks, Ethnikes
& other infidelles, yea, & also the Dogges
and other brute beastes, willyng or coue-
tyng, to caste or putte out of the christian
churche, that whiche was neuer in it.

CArticle.76.

I beleue therewithall, that vnitæ of
spirite and will, peace, concorde, and cha-

Ephe.4
Jhon.13.15.
Ro.12 13.15.
Gala.6
Jhon.2.3.4

ritæ, that is to saie, true loue, and brother
ly dilecciō, amiable and mutuall suppost,
one towardes an other, is also one of the
tokens and signes, of the true catholicke
Churche, and of the faithfull childzen of

God,

God, by which thei be knowē, to be of the schole, & of the numbre of the disciples of Christ, neither may we glorify our selues of the title of christian, or of the faithe: saiyng. I beleue, I beleue, if wee haue not this charitæ, pacience, loue, & true vniō of hart together, agreyng one with an other in all good works: for the true faith goeth neuer without his necessaries, by whiche also it declareth and manifesteth it selfe to al men. These are the signes & the tokens of the true Christian church: wherunto it is bounde and tied, and not to one certain place, time or persons, and there it is perfecte, where these tokens be found and vsed, and no where els: that if one of theim faile, then is it not perfect. And although this full perfeccion can not be founde, for the state of this presēt world, in the church militaunte: yet the faulte ought to bee acknowledged before the Lorde, and wee ought to procure for remedie, and to sette good order.

Hier. 7.
Mat. 7. 21. 25
Luke. 6. 13
Rom. 2.
1. Cor. 13
James. 2
Jhon. 8. 14
1. Jhon. 2. 3. 4
S. August.

Article 77.

I beleue and receiue in this Churche, twoo Swordes, that is to saie, twoo po-

Luke. 22
Matth. 28

Marke.16 wers: the one Ecclesiasticall and spiritu-
Luke.24 all, whiche abideth and consisteth, in the
Marke.10 onely administracion of the woorde and
Mat.6. Sacramentes: it bringeth neither rod nor
Luke.9.10 staffe, other then the tongue, ne yet vseth
Ephe.6 any other kniffe, then of the sworde of the
Luke.12. spirite, whiche is the woorde of God. Also
Jerem.23 I confesse that all those, whiche haue this
Ezech.34. sworde in their handes, ought to be irre-
3.Reg.11 prehensible, aswel in their life, as in their
1.Timothe.3 doctrine: otherwise thei ought to be depo-
Tit.1 sed, & put out of their offices: and others
better appointed, and substituted in their
steedes. The other power is politikall, or
Rom.11 temporall, that is to wete: the magistrate
touchyng outward and ciuill matters, to
giue to euery one, accordyng to iustice,
1.Pet.2 that whiche apperteameth to hym.

¶ Article.78.

Exod.18 22 I beleue that the Magistrate, is an or-
Deut.16.17 dinaũce of God, in his churche, to defende
Prouerb.8. the good and righteous people: to chasten
Esai.1 and punish the wicked, to whom also we
Daniel.2 ought to giue tribute, honour, and reue-
Rom.13 rence, and to obeye in all thynges, which
1.Peter.2. are not repugnaunt to the worde of God.
Mat.17.22
Marke.12

There

There by also I vnderstande, not onely of the faithfull Magistrate, but also of the vnfaithfull, wicked, and tyraunte, vnto whom also wee ought to obaie, as vnto the Lorde in all thinges, and by all thinges, so that he commaunde nothyng, that is against the woorde of the Lorde. For, then wee ought more to obeie God then men: accordyng to the examples of the Apostelles, Peter and Jhon.

Luke. 26
Jhon. 18.
Ephe. 4
Coloss. 3.
1. Pet. 2
Act. 5

¶ Article. 79.

I beleue that to the magistrate belongeth, not onely to haue regarde, vpon the pollitickall or Temporall, but also vpon the Ecclesiasticall matters, to take awaie and commit to ruine, all Idolatrie, and al false seruing of God: to destroie the kingdome of Antichrist, and all false doctrine, to set vp the glorie of God, & to aduaunce the kingdome of Christ: to cause to preach the woorde of the Gospel euery where, and to maintein the same to the death. To chasten also and punishe, the false Prophetes, whiche lede the poore people after Idolles, and straunge Gods: and in the stede of the Gospell, preache and teache

Rom. 15.
Deut. 7. 12. 17
3. Reg. 15
4. Reg. 18. 23.
Nehemie.
Esa. 49
4. Reg. 23.
Nehe. 8.
Deut. 13

fables, and traditiõs of men, to the dishonour of God, and of Jesus Christ his son, vnto the greate harme & sclaunder of the hearers, and to the ruine of the holie churche. To that magistrate euery person of what estate, secte, or condicion he bee, ought to bee subiecte and obediente in all thynges, honeste and reasonable: for as moche as he doeeth representent the persone of the greate Lorde, before whom euery knee ought to bowe. Therefore, he ought not to bee forgotten in oure praiers, that the Lorde might voucheſafe, to directe hym in all his waies, and that wee might liue in good peace and tranquilitee, vnder hym.

Roma. 13
1. Pet. 2
Exod. 22.
Prouerb. 16. 19. 20.
Baruc. 2.
2. Cor. 20
Psal. 28.
Esa. 45
Roma. 14
Jerc. 29.
1. Timoth. 2.

Article. 80.

I beleue that this Magistrate (as also the Sacramentes and other like thinges) was ordeined of the lord, to helpe the imperfection of manne, in nature corrupted by sinne, whom the faithfull (after he hath proued all other waies) may after a holie sorte, & iustly vse in controuersie and strife which perhappes maie fal betweene him & his neighbour, & to set an ende & peace in

Deut. 17.
1. Reg. 8

1. Cor. 6
Rom. 13

all

all thinges. Wherfore he, whiche in time of necessitæ, will not vse hym, ought rather to bee iudged an Anabaptiste, then a christian.

Article. 81.

I beleue that the Magistrate, after a holy sorte, maie present the othe in iudgement to the faithfull, to knowe the truth, and to set an ende to al controuersies and striffes emong men, whiche ought to bee doen by the name of the liuyng God. For asmoche as it is the thirde commaundement, of the first table. And although that it come of the Christian perfection, to saie simplie, Ye, ye, Naie, naie, without any moze swearyng. Yet neuertheless, the faithefull maie after a holie sorte, vse an othe in place and tyme with discrecion, in the feare of the Lorde: for honest, iust, and true matters, to confirme the truth, whē the honour of the Lorde, or els the welth of our neighbours dependeth thereupon, and none otherwise. For that mā, which shall accustome hymself to sweare, shalbe filled with iniquitæ, and his house shall not be without woundes. And I confesse also,

Exod. 22.
4. Reg. 23
2. Cor. 15
1. Esdr. 10
Hebr. 6
Deut. 6. 10.
Leuit. 19.
Exod. 20. 23
Mat. 5.
James. 5
Iere. 4 12
Esa. 9.
Gene. 22
Hebr. 6.
Roma. 1. 9
2. Cor. 1
Gala. 1.
Eccle. 23. 27

Deut.24. Iosl.4 Psal.76. Eccles.5. Mala.1. Matth.5.23

also, that as all othes, vowes, and promisses (made accordyng to the woorde of the Lorde) bee it toward God or men, are obligatorie, or owe bind, ought to be kept and obserued inuiolablie. That also all those, which be made without, or against the woorde and commaundement of God (as the monasticall vowes, and other like

Iudicum.11. Matt.14 Actes.23

whiche promesse thynges impossible, and repugnaunte to the woorde of the Lorde) owe not oblige nor binde in any sort, but be broken and violate: for in wicked promisses, and in foolishe and vndiscrete vowes, the faithfull, wise, and sage manne, doeth chaunge his purpose.

¶ Article. 82.

Hebr.13 Gene 2 Mat.19 1.Cor.7 1.Tim.3 Tit.1

I beleue and confesse, that the state of Mariage is honourable emong all men, and the bedde without spotte, holie and indissoluble, ordeined and instituted of God, for generacion, and to auoide fornicacion. From whiche none ought, ne can

Leuit.28. Gene.1.8.9 1.Cor.7 Sapien.8.

be reiected or refused (if there bee not iuste and lawfull staie, by the woorde of God) but oughte to bee free to all persones, of what estate, secte, or condicion thei bee of.

For

For it is moche better for one to marrie, then to burne. And therefore all those, whiche haue not the gifte of chastitee, are bounde to marrie, to the ende that the tẽple of the holie spirite, that is to saie, our bodies, be not polluted or prophaned. Mat.9 1.Cor.7 Sapien.8. Matth.19 1.Cor.7 1.Cor.3.6

Article.83.

I beleue also, that the prohibityng of mariage to some persones, as also the defence of meates, the difference of daies, garmentes, and all other like thynges, is a deuelishe doctrine of antichrist. Altogether contrarie to the christian and Euangelicall libertee, giuen by Jesus Christe, whiche deliuereth vs from these bindyng and outward Ceremonies: and setteth vs at libertee, to vse all thynges (so it be not hurtfull to oure neighbour) with thankes giuyng to the Lorde. For, all thinges are made holie, by the worde and praier, to hym that hath knowen, and receiued the veritee. Wherfore, if thei wil restrain the christians from soche thinges, thei dō take awaie and spoile them of the christian libertee, vse theim with tyrannie, and bryng them vnder the malediction of the 1.Tim.4 2.Tim.3 Rom.14 Gala.1.2. Baruc.2 Esa.19. Jerem.6.13 Osee.6 Amos.5. Gala.4 Colloss.2. Roma.14 1.Cor 8 2.Tim.4.

Apoc.13.17
Gala.3

lawe: from the which Christ by his death and passion, hath deliuered theim, and it is a true signe, and a token of Antichrist.

¶ Article.84.

Esa.1
Jerem.6
Mat.6.23
Luke.17.
3.Reg.18

I beleue, that the pure and true seruice of God, consisteth not in these Ceremonies, and outwarde thynges, nor in moche prayenge, and murmuryng of lõg howres, nor in crieng and neyng in a Churche, like Asses, or prestes of Baall. But in spirituall thynges, as is the liuely and true faith in God, and in his worde by his sonne Jesu Christe, openyng by charitæ towardes our neighbor, the true and perfecte calling on of his name, with obedience to his commaundementes, and humilitæ of spirit, according to his worde For as God is a spirite, euen so will he be serued, in spirite and truthe.

Jhon.5.6.
Rom.14
Actes.7.17
Gala.5
Gen.4.12.21
Psalm.50
Joel.2.4
1.Cor.3

¶ Article.85.

Jerem.6
Amos.5
Esai.37.
Jere.2.7.19.
32.
Ezec.5.6.16

I beleue al seruice of God made without his worde and commaundement, to be ydolatrie and iniquitie, I call ydolatrie (after the vse of the Prophetes) not onlie that whiche is done to the honor of an Idoll or straunge Godes, but also that whiche

whiche men doe for the honour of the ly-
uyng God without his worde and com-
maundement, therfore ydolatres, and not
onelie those which doe worship and serue
ydol, and straunge gods, as the Ethnikes 3. Reg. 3. 12.
Pagans and other like did. But also all 15. 22
those, which worship and serue the trewe
God of Heauen, according to their owne
fansie or tradicions of men without faith, 4. Reg. 12. 14.
without the woorde, and other wise then 18. 23
God hath commaunded. And to the con- Esai. 29
trarie, then bee faithfull whiche doe ac- Mat. 15
knowlege and serue one onelie God of
heauen: according to his wordes & com-
maundementes, whose workes al, aswell
outwardes as inwardes, corporall as spi- 1. Cor. 10
rituall, are the trew Seruice of the Lord: Gala. 2
for asmuch as they bee don in the faithe of Coloss. 3.
the son of God, and according to the cal- Rom. 12
lyng of the Lorde, according to whiche 1. Cor. 7
euery faithfull man ought to walke. Ephe. 4

¶ Article. 86.

I beleue & confesse that it is not law- Deut. 13.
full for a Christian manne to assyst other Esa. 52
with spirit or bodie the sacrifices of ydola- 1. Cor. 10
trers, neither yet to enter in at the teples, 2. Cor. 6

whilest they doe their ydolatries, and sacrifices, except it be by happe to Reproue them, to shewe their abuse to teache them the treuthe, as the holie Prophetes and Apostles haue doen, and not to dissemble like Hipocrites. For if the body be a creature of God, (as it is in dæde) as the soule is the temple of the holy spirit, and member of the mysticall bodie of Christ. If it ought to rise again, one daie and posses, euerlastyng lyfe with the spirit, it is also neccssarie that it bæ altogether addicted to the seruice of God in this worlde with the soule and the spirite. Otherwise they can not bæ conioyned together after the general resurrectiõ but separated: the one shoulde bæ in heauen with God, whiche he hath loued, and the other in hell with the Deuill, whom he hath serued, whiche thyng is vnpossible: Therefore saie I, all this similitudes, to be a good and trew settyng forthe of Christ and of his Gospell. Likewise, I beleue and confesse that all fainynges and similitudes by whiche the truth of the Gospell is hidden, & the word of the Lorde reproched, or the vnfaithfull

1. Reg. 13
4. Reg. 10.
Actes. 3. 9. 17 19.
Gene. 2
Job. 10
1. Cor. 3. 6
Ephe. 5
1. Cor. 15
Jhon. 5. 11.
1. Thess. 4
Matth. 10
Rom. 10
Luk. 1. 34
Gala. 2.
2. Mach. 6

and

and ignorant confirmed in his errour, or elles the weke anoied, bee not of God but of Satan. Altogether contrarie to the truth of the worde. Therefore wee muste not halte on both sydes, but goe straight and walke before that great Lord, which seeth, beholdeth and knoweth all things, yea, euen before they were begonne. 3. Reg. 18 Daniel. 13 Hebr. 4

Article. 87.

I beleue also that the begynnyng of al ydolatries haue bæn the excogitacions and inuenciones of ymages, whiche also were made in abhominacion and anoyaunce to the soules of menne, and bee as nettes to the fæt of the ignoraũt, to make them fall. Therefore, they ought not to be honored, serued, worshipped nor extolled in the Temples or Churches, nor in the places where the Christiãs doe assemble them selues, to heare and vnderstande the wordes: but altogether taken awaie, and put to ruine, as the seconde commandement of the Lorde dothe witnes, & that by the publicke authoritie of the Magistrate, and not by the priuate authoritie of one particuler man. For the wood of the Sapien. 14 Psal. 97. Esa. 40 Osee. 10. Baruc. 6 Psalm. 114 Deut. 7. 16. 17. 29. Exod. 20. 23 Deut. 7 4. Reg. 18. 13.

Deut.17 Sapien.14 Psal.114 1.Jhon.5

the gybet, by whiche Justice is donne the blessed of God: but the ymage, made by the hand of manne, is cursed of the Lord, and he that maketh it also. Therefore we ought to take hede of ymages aboue all thinges.

Here you see what I beleue of the Catholicke churche, and of thynges concernyng the same, and it is for the fowerth point of my faithe.

Nowe haue I to speake of the fruites procedyng, and what I receiue by the said faith, whiche bee three in number, whereof the fyrst is:

The remission of synnes.

Article. 38.

Job.15.25 Psal.14.53 Rom.3 Jhon.1

I beleue that all those which are com and shall come of the race or linage of Adam, be generally conceiued and borne in iniquitie and corruption (except one onlie Jesus Christe) that thei bee all sinners, transgressours & offendours of the Law, and will of the Lorde, and accordyng to theire nature, corrupted, the childzen of wrathe, worthie of the iudgemēt of God, of condemnacion and death euerlasting, hauyng all nede of the grace and mercie

Esa.53 2.Pet.2 Gene.8.9 Prouer.20 Ephe.2 Jhon.8 Rom.3

of

of God, and of the bloud of Chꝛist whiche was shed, foꝛ God hath inclosed all thinges vnder sinne to the ende that he should shewe mercie to all men by Jesus Chꝛist our Loꝛde. Jhon.3 Gala.3

Article. 89.

I beleue that the knowlege of synne, pꝛocedeth of the Lawe, but the remission and perdon thereof commeth of the Gospell, and is gyuen vs by the onelie grace and mercie of God in the bloude of Jesus Chꝛist. Notwithstãdyng the faith, which we haue in hym by whiche wee bee reputed iust befoꝛe God, and not by oure good woꝛkes oꝛ merites, noꝛ by the merites of any heauenlie oꝛ earthlie creature, foꝛ I knowe not, ne yet receiue any other merites, then those of my good loꝛde, Maister and onelie sauioꝛ Jesus Chꝛist, who hath merited and satisfied aboundantly foꝛ vs, and hath paied the debt foꝛ all his, in vndoyng the bande, whiche was against vs, and in takyng awaie from emong vs, the nailyng on the crosse. Rom.3.7 Jere.31. Mich.7 Jho.3.5.10 Actes.4.5.10 Rom.4.5.10 Ephe.2 Tite.3. Esa.53.58. Rom.5.6 Ephe.5. Hebꝛe.9.10 2.Pet.2 1.Jhon.2. Collos.2.

Article 90.

I beleue, that this faithe of iustificacti- Mat.16.

on,

Jhon.6
Ephe.2
Rom.10

on, is a pure & singuler gift of God, which is commonly giuen, by the hearing of the worde, vpon whiche onelie it is builded,

Heb.11

and not vpõ the doctrines or tradicions of

Faith.
Rom.8
Gala.4
Jhon.3
Matth.7
Rom.5
Ezech.18
1.Tim.1
Gala.3

men. I call the faith of iustificacion, a certaine assuraunce and firme perswasion of the good will, loue, grace, bountie & mercie of God towardes vs, by the whiche we be assured, and verely perswaded in our hartes, of the mercie, fauour, and benecuolẽce of God the father, who is for vs, towards all, and against all, and will be our mercifull father, to forgiue vs our sinnes, and

Ephe.2.

to giue grace in adopcion for his children,

2.Tim.2.
Tit.3
Matth.17.21
Luke.17
Marke.9.
Phil.4

and constitute his heires in the life euerlasting: and that of his mere mercie in his sonne, & by his onelie sonne Jesus Christ our Lorde, and not by our merites or good workes. This faithe can dooe all thinges, and nothing is vnpossible to it, the which is neuer perfecte, nor sufficient inough in vs. Therefore, we alwaies ought to praie

Luke.17.
Jho.1.3.6.20
Actes.10.15
Rom.3.4
Gala.3.4
Heb.12.

with the Apostels, saiyng: lorde encrease our faith, helpe our incredulitee. For, that onely doeth comforte vs, make vs holie, iuste and agreable before the lorde: it maketh

keth and declareeth vs, to be the children of God, and inheritours of the life euerlastyng. Whiche also is the mother, welle-spryng, and roote of all good workes: euen as infidelitæ, is the fountaine and rwte of all euill. Rom. 14.

Article. 21.

I beleue also, that good workes be not superfluous, vaine, or vnprofitable, but necessarie to saluacion. I cal good workes not those that are doen, accordyng to the fantasie, or commaundement of men, but those onely, whiche God hath commaunded to doe by his worde, whiche ought to be doen: not that thei deserue any thyng, towardes the lorde, or to auoide the euerlastyng dampnacion, but onely for that, that God hath commaunded theim. And to witnesse the loue, which we haue to the lorde, and the obedience to his worde and commaundement: and to the ende that in vs, and by vs, he should bee glorified, and our neighbours, aswell faiethfull as vnfaithfull should bee edified. Likewise, to shewe, and manifestly open the faithe, the whiche we haue in God, and in his worde

Matt. 7. 19. 21. 25. Jhon. 3. 8. 13. 14. Ro. 2. 12 Workes. 1. Cor. 13 Gala. 5. 6 Rom. 14. Luke. 17 Esa. 64. Gala. 5 Exod. 20. 1. Thess. 4 Jhon. 14. 15 Marke. 5 Ezech. 36 Rom. 2 1. Pet. 2 James. 2 Mat. 7 2. Pet. 2

as

as the good tree sheweth it self, and is knowen by his fruicte, and to make sure and certain our vocacion, eleccion and predestinacion. These be the endes of good workes cõmaunded by God, and who so euer doeth to any other ende, abuseth, sinneth and doeth wrong, & dishonour to the blod of Christe, and dishonoureth God and his woorde. For, by his doynges, he sheweth Christ to be dedde in vain.

Galat. 2

Article. 92.

Esay. 43
Mat. 9
Marke. 2
Luke. 5. 7
Matth. 10. 16
Marke. 16
Luke. 24
Jhon. 20
Jhon. 1. 2
Actes. 2. 3. 5. 10. 15.
2. Cor. 3. 5. 10
2. Pet. 3

I beleue, that there is none in this woorlde, nor in the other woorlde, neither in heauen, nor in the yearth, that can remit, or pardon me my sinnes, but one onelie God, who also hath giuen power and authoritee to the ministers of his woorde, to pronounce vnto the faithfull beleuers, cõtrite and true penitentes, the remission of their sinnes, to be giuen by his mere grace in the blood of Christe, shed for them. And to declare that thei be absolued from their sinnes, and that by the ministeryng of the woorde, in the catholike churche, in whiche is made and giuen this remission, and no where els. But of our part it is requisite,

Repentañce.
Eze. 18

to

to haue entire repentaunce, whiche hath twoo partes. The first is, contricion, that is to saie, knowlege with displeasure, and detestacion of sin, which thing is administred by the lawe, and causeth in vs a desperacion, if it were not helped of the other part, which is the liuely faith, in the mercy of the father, by the blood of Jesus Christ, whiche procedeth from the Gospell, that same doeth comfort vs, causeth vs to persiste, and to finde grace before the iudgement of the Lorde.

Eze. 18
Esa. 55.
Act. 3.
Jere. 18
Gene. 4
Matth. 27
Matth. 3.
Jhon. 3. 8
Rom. 5
Jerem. 3

Article. 93.

I beleue, that sinne abideth stil in mã, yea, in the sainctified, after the generaciõ made by baptisme, and the holy ghost, the whiche neuertheles, is not imputed to thẽ through the faith, whiche thei haue in Jesus Christ. For, as al the sinnes of the vnfaithfull and reprobate are dedlie, and not to be forgiuen, bicause of their infidelitee: euen so, all the sinnes of the faiethfull and chosen, are ventall and remittable sinnes, through their faithe. And therefore, I beleue that one sinne onely is dedlie, and not to be remitted: that is to wete, infidelitee,

Job. 3. 6. 7. 9
Jere. 11. 20
Matth. 6
Rom. 7. 8
1. Jhon. 3
Mat. 21
1. Jhon. 3
Hebr. 9
Jhon. 3. 5. 6
Rom. 8
1. Jhon. 4. 5
Jhon. 3. 8

Rom. 8
1. Jhon. 3. 5.

that is to saie, not to beleue in the sonne of God, for where as true faithe is founde in Christ, all sinners are hidden, couered, and forgiuen.

I beleue the resurrecciō of the flesshe. whiche is the seconde fruict of my faithe.

¶ Article 94.

Iob.14.19. Esa.26. Daniel.12. 1.Cor.15 Apoc.20 Jhon.5.11. Math.24 1.Thess.4

I beleue one resurrection, that is to come, and generalle to all the worlde, as well to the good as to the bad, whiche shal bee at the ende and consummacion of the worlde, by the vertue of Christe, and by the ministeryng of the Aungelles, whiche with greate sounde of trumpet, shall call the worlde before the Lorde, and shall assemble together all the elected, from the fower windes, from aboue in heauen, to the other side belowe: and thei shall separate the wicked, from emong the iust, and thei shall caste them into the fournace of fire, where shalbee wepyng and gnasshyng of teethe. Then shall the righteous shine as the Sunne in the kyngdome of their father. And [illegible] shalbe like, and fellowes to the aungelles of God. That is the second resurrection, and happie is he, which shal

Mat.13. Daniel.12 Matt.23 2.Tim.2 Apoc.20

haue

haue part and porcion in it: for he shal neuer be touched with the seconde death.

¶ Article. 95.

I beleue that this resurrection, shalbe made in flesshe, and not in spirite. That is to saie, that the soule or spirite of man, shal not rise again, for asmoche as it is immortall, & neuer dieth. But the bodie, whiche before (aswell touchyng the nature, as by sinne) was subiect to the death, corrupted, rotten, and tourned againe into Asshes, shalbe raised againe, and vnited with his soule and proper spirite, and set againe in one estate more parfecte, then that of the first man, before the fall, exempt from all corrupcion of sinne, and consequently frō all other imperfections, confirmed in the glorious bodie of Christ.

Exec. 37
Dovhon. 3.
Phil. 3.
Eccle. 12
Mat. 10 22
Jhon. 3. 5
1. Cor 5
Gene. 3
Rom. 5. 6.
1. Cor. 15
Gene. 2.
Eccle. 17.
Rom. 8.
Phil. 3

¶ Article 96.

I beleue also, that I shall rise againe, not in the flesshe, or bodie of an other, but in mine owne, whiche I caried from my mothers wōbe: with the self same bones, with thesame proper bodie, whiche I now haue: yet neuertheless, that transformed and chaunged, made of mortal immortal

Job. 19
Eccle. 3. 21. 24
2. Cor. 5
Jhon. 5. 28
2. Cor. 15

of corruptible, incorruptible, of vile and lothsome, glorious. And therfore, I waite vpon my sauiour Jesus Christ, who will by his vertue, transforme the vile abiecte bodie of mine to the ende, that it should be made conformable to his glorious bodie, according to ỹ power, by the which he can bring in subiection, al thinges to himself.

Phil. 3.

I beleue the life euerlastyng.

Whiche is the thirde and last fruicte of my faithe.

Article. 97.

I beleue, that I shall rise againe, as I haue saied with all the faithfull and elected, not to die againe as those, whiche by miracle haue been raised againe, aswell by Christ, as by the Prophetes, Apostles, and other like. But in one immortall, eternall, and perdurable life, for euermore to raigne euerlastingly with God, in bodie and soule. And therfore, am I well assured, and doubte nothyng at all: knowyng that who soeuer doubteth of his saluacion, made by Jesus Christ, he shall neuer bee saued. Wherefore, as I am sure and certain, that Christ is dedde and risen again,

3. Reg. 17
4. Reg. 4. 13
Matth. 9. 27
Luke. 7
Jhon. 11.
Actes. 9. 20.
Jhon. 5. 12

Jhon. 3
Rom. 8
Gala. 4
Ephe. 2.
Rom. 4
Jhon. 3, 5. 6. 8
10.

again, and doubte it not in any condicion, euen so am I sure and certaine, of my saluacion made by hym. And that infallible I shalbee saued, and shall goe into euerlastyng life through him.

¶ Article. 98.

I beleue, that thā I shall se face to face him, whom I se now by the glasse of faith and shall perfectly knowe hym, whō now I knowe but parte of: who after he hath destroied, and put to confusion al his enemies, makyng them his foote stoole, shall make all thinges new, for the glory of his chosen. And he shalbe God throughout al, and in all thynges: then euery one shall not teache his brother, saiyng: I know the Lorde, for all men shall knowe hym, from the moste to the least emong them.

1. Cor. 13.
1. Jhon. 3.
Psal. 110
1. Cor. 15
Esa. 65. 66.
2. Pet. 3
Apoc. 21.
Jere. 13
Hebr. 8.

¶ Article. 99.

I beleue also, that as the Soules and Spirites of the infidelles, wicked, and reprobate, after thei bee departed from their bodie: incontinent doe descende into helle, in the helle of the euerlasting fire, their bodies abiding in yearth, corrupted and rotten. That also, the Spirites and soules of

Luke. 16.
Nume. 16
1. Pet. 3.
2. Pet. 3.
Jude. 1
Apoc. 20

Luke.23
Ihon.5.6.8.
.17.
1.Cor.5
Phil.1.
Rom.8.
Luke.21

the faithfull, and elected children of God, presently as thei doe depart the body, without any more abidyng, doe ascende vp to heauen in glorie with the lorde. And there doe abide alwaies, with greate desire, the commyng and whole redempcion of their bodies, whiche thei lefte behinde, rotten, and corrupted in the yearth, whiche thing thei shall obtain in the latter daie, and not before. Wherein I doe reiecte the foolishe opinion of sleepers (although it bee of auncient and excellent authours) whiche doe affirme, that the spirites of the saintes, ar not yet in heauen, but siepe in one certain place, to vs vnknowen, till soche tyme as thei haue receiued their bodies, at the latter daie: at whiche time the misticall body of Christ, whole perfect and accomplished, ought to enter in euerlastyng glorie.

Tob.2.
S. Irenee.
S. Chrysost.
S. Barnard

Epho.4

Article.100.

Mat.25.
Ihon.5
1.Thess.4
2.Cor.15
Mat.25
Luke.13.
Apoc.20
Sapien.5.

I beleue (for the ende) that as the holie and happie (after the iudgemente giuen) shall go with Christe, triumphyng by the aire, body and soule, to abide euerlastingly in glorie with hym and his Aungelles, euen so also, the wicked, poore, and miserable,

rable, dampned, shall go into helle, in bodie and soule, with the Deuill and his angelles, there to abide euerlastyngly, and to bee tormented with hym in helle with fire, whiche neuer quencheth, where shalbe bitter wepyng, and gnashyng of tethe, and shalbe liuelie touched with the worm whiche neuer dieth, from whom the Lorde vouchsauke to preserue and kepe vs by his grace and mercie Amen.

Matt. 8. 13.
Esa. 66
Marke. 9.

¶ The conclusion.

HEre you sée (my deare and welbeloued brethren in Iesus Christe) to the fulle, the faithe and knowlege of the misteries, whiche the Lorde hath giuen, and communicated vnto me, by his grace and mercie: to me vnworthie and poore synner, whiche haue not deserued so moche goodnes towardes him, but rather his wrathe and iudgemente. And therefore, I knowledge and confesse, that it procedeth all from hym, to whom onely I giue thankes for euer: whom also I beseche in the name of his soonne Iesus Christe our Lorde. That he will kepe and holde me vp, through his holie spirite, in this faith vnto thende: and giue me grace vertue and power, that I may confesse frō the harte and mouthe, aswell before the infidelles, as the faithfull: before the tyrauntes & hangmen of Antichrist, and to maintaine thesame vnto the laste droppe of my bloode. My greate desire is, to liue and die in this faithe, knowyng and be-

yng

ing well assured, that it hath for the foun-
dacion, the onely worde of the Lorde, and
that in it liued and died, all the holie fa-
thers, Patriarkes, Prophetes, and Apo-
stelles of Jesus Christe. This is the true
knowledge of the Lorde, wherein abideth
and consisteth, the blessyng and felicitæ of Jhon. 17
manne, as Christe saieth in the Gospell.
This is the euerlastyng life (o father) that
menne should knowe thee, to be the onely
true God, and hym whom thou hast sent
Jesus Christ. This is the olde & auncient
doctrine, now reueled by the holie Ghost,
whiche in our time hath been raised again
and as for the depthe of the botomes, hath
been restored vnto vs, by the grace & mer-
cie of the Lorde, and by the administryng
of the good doctors, true and faithfull mi-
nisters thereof. This is the truth hidden,
whiche hath been buried and couered by
Antichrist of Rome, and his false prophe-
tes, frō fiue hundred yeres since, or there-
about, whiche in steede thereof, haue ad-
uaunced their dreames and slumbers, the
tradicions of men, and other like doctrine
frustrate, vaine, and vnprofitable, to the

greate dishonor of God, to the hurte of the faithfull, and to the ruin of all the churche of Jesus Christ, as also thei doe yet til this daie, in many places of the world, persecutyng this holie Euāgelicall doctrine in all partes, & by all meanes. Indeuouryng also to burie it, hide it, couer it, and altogether banishe it: but thei shall perishe all in their doynges, and the worde of the

Esa. 40. Gospell, shall abide for euer. For euen so hath he promised, who is onelie true, and can not lye: and soner the heauen and the yerth shall passe, thē his promisses should

Luke. 1 not bee accomplished. Wherefore, happie is he that shall perseuere vnto the ende in this doctrine. For he shalbe partaker of al

Mat. 10. the promisses of God: and to the contrary cursed be he, who so euer shall contempne despise, or reiect it. For, the wrath of God

Jhon. 3 abideth vpō him. Who so beleueth in me (saieth Christ) shall not bee condempned, but who so beleueth not, is alreadie condēpned, his part and porcion shalbe with

Matth. 24 the hypocrites, peruers, and wicked, in the helle of euerlastyng fire.

In the meane tyme, I dooe reiecte and renounce

renounce alwaies, the doctrine of the Interim, wherein I will haue no parte nor portion. And also forsake all the doctrine of Antichrist of Rome, all Idolatrees and faccions of men: errours and Papisticalle superstitions, wherein I haue been sometyme drowned (to my greate harme) vp to the verie eares in tyme paste, abusyng myself after the creatures, leauyng my creator, persecuting (yea vnto the death) those that taught the verie same, whiche now I doe beleue and confesse.

But I haue obtained mercie of ỹ lord, for, bicause I did it by ignorannce, in my incredulitee and mis beleue, cuẽ as many doe yet to this day, throughout the world, beyng ledde and conducted, with a foolish and vndiscrite zeale: whiche in accusyng, persecuting and putting to death the faith full & true members of Jesus Christ (that ease nothing but the honour of the Lorde and healthe of all the worlde) thinke thei doe it agreable to God, and offer vnto him greate sacrifices: whom I beseche GOD, 1. Tim. 1. Jhon. 16.

thei bee not so hedlyng, and light in dgemẽt, but at the leaste to examine thẽ

selues,

selues, and better to consider the matter,
before thei take any thyng in hande, least
thei bee not one daie constrained, to saie &
confesse that which now I doe cõfesse my-
self, that I haue filthilie erred and synned
(yet thought I did well stil) in persecuting
my good Lorde, Maister, and onelie saui-
our Jesus Christ. For that, whiche I haue
doen to his members and faithfull (which
at that tyme I estemed as heretikes, sedi-
cious, and blasphemers of GOD and his
worde, when thei were imbracers therof)
I acknowledge, I did it to hymself: for he
Mat. 25 saith in the Gospell, that whatsoeuer men
doe to them that beleue in hym, he accom-
pteth it dooen to hymself, bee it good, bee it
bad. Which thing he hath sins con
Act. 6. to Paule, persecutyng his Churche, after
his ascencion.

I then, knowyng the greate errours,
abuses, and superstitions, wherein I haue
been drounded heretofore. Doe now for-
all Idolatries, and false doctrines, which
bee contrary and repugnaunte, to the doc-
1. Pet. 2 trine of my Maister Jesus Christe, w
is the holy and pure worde of God, con-